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THE CHRISTIAN LADY'S MAGAZINE.

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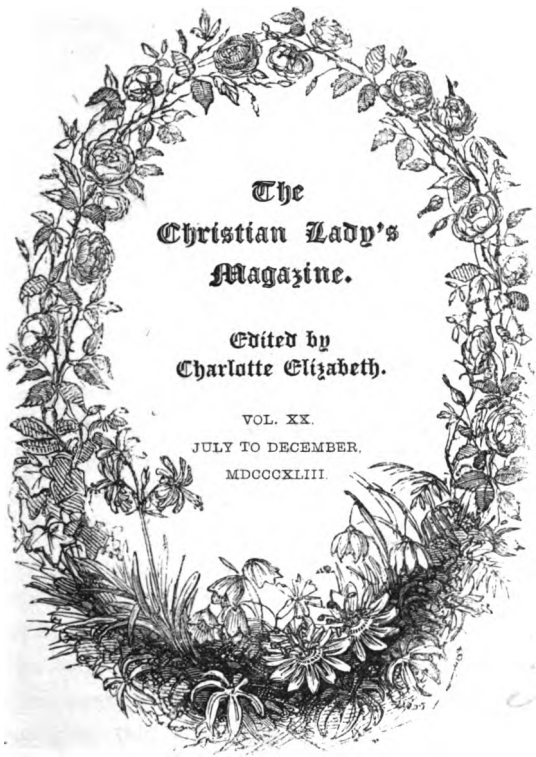

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Edited by
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PREFACE.

"THE days of our years are threescore years and ten." So speaks the inspired Teacher; and we, in completing our twentieth half-yearly volume, look back on a seventh part of that limited space of man's natural life. For so long, we have assumed the office of furnishing a *Magazine* for the use of Christian Ladies: and what does the phrase import? Johnson defines it to be "A store-house, commonly an arsenal or armoury, or repository of provisions;" and thus we have taken it. We have sought to store up in our humble department such weapons as the Armoury of God has placed within the Christian's reach; such provisions as would not merely tickle the mind's palate, but nourish the soul. Our object has not been to engage in the general scramble for patronage and popularity; but to watch, "as they that must give account," over the employment of the talent

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entrusted ; well assured that whatsoever would not be accounted acceptable in the Lord's sight must in reality be a robbery of Him to whom all the increase belongs.

We might have rendered this Magazine one of more general resort, by stowing in it fewer weapons of war, and a greater variety of high-seasoned provisions ; but the complexion of the times will not allow us conscientiously to do so. The word controversy is made a great bugbear of, and the exclusion of all that appertains to it would be regarded by many as a positive recommendation, but God forbid we should ever yield to the demand, which, in such days as these is tantamount to that of the rebellious spirits who exclaimed, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things, prophecy deceits." No, if ever there could be a time when such trifling with precious opportunities was justifiable, we, at least, do not live in such times ; and seeing that the last fiery conflict of the church draws on apace, we will not, because we dare not, cease from reminding Christian Mothers that the very nursery must be a training-ground for young soldiers of Christ ; that they must be taught, among their first perceptions, to distinguish the uniform, the arms, the banners of their Lord's enemies from those of His faithful followers ; and that, living in the midst of a hostile encampment, it is need-

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ful to shew them the various snares spread for their feet.

To this intent, we have reminded, and still purpose to remind our Christian sisters of what, in the sacred tranquillity of their homes they might be likely and perhaps not unwilling, to forget. We do not wish to transform our Magazine into a Fancy Fair, nor to substitute trinkets for "the sword of the Spirit, the shield of faith," and the rest of that "whole armour of God" they are commanded to "put on," that they may be able to "withstand in the evil day, and having done all, to stand." To stand as conquerors in the presence of Him, who has a crown of righteousness laid up for such as "fight the good fight."

December, 1843.

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THE

CHRISTIAN LADY'S MAGAZINE.

JULY, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER I.

FEW Christian ladies are excluded from opportunities of influencing, if they cannot in any measure direct, that most important of all works, early education. It is, indeed, the peculiar province of woman, and one in which man rarely interferes, save as the occasional helper of her work; and that, too, in good-humoured subordination to her temporary rule: for we suppose that just in proportion to his sense of manly superiority will be the gentleman's indisposition to assume the active government of the nursery. There, he delegates his authority to the weaker vessel, and delights, or ought to delight, in seeing her handle the reins, so willingly entrusted, *pro tempore*, to her. She holds local rank, by his appointment, or rather by the gracious, loving appointment of their

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heavenly King, who has mercifully disposed man's heart to recognize, and thankfully to ratify, this limited female prerogative.

Here, among the little inmates of the nursery and of the domestic school-room, not only the mother but the elder sister, the aunt, the cousin, and the family friend, may enjoy a sphere of influence so important in its actual bearings and probable results, that were due consideration bestowed on the matter, it would become a subject of daily prayer with every Christian female, that she might be endowed with heavenly wisdom to improve any possible opportunity of thus promoting the glory of God among the lambs of our fold. It is a fact too little kept in mind, yet incontestible when fairly considered, that this is the enemy's great seed-time: his bag of tares is always at hand, and many a handful does he scatter, while maternal watchfulness, all engrossed by the bodily concerns of her infant charge, is too apt to slumber over their spiritual interests. That most fatal of all delusions, the vain notion that a little, a very little child cannot, without preparatory steps, be treated as an heir of immortality, comes from Satan, to promote his own purposes; but upon this we shall not now enter, having in view a stage somewhat advanced beyond mere infancy, when elementary books, or familiar lessons on general history and biography are introduced: when with the very first notions imparted to a child of the divisions of the earth, are, almost necessarily, connected the names and deeds of distinguished individuals. Thus, the mention of America, as a matter of course, introduces Columbus: that of England, Julius Cæsar and the Romans: that of Asia, Mohammed; and so forth. After a while,

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these things are farther enlarged upon: the child hears of the four great empires: he learns something of Grecian learning and refinement; of Roman prowess and prolonged sovereignty: and he is probably told that the Jews, of whom the Bible is full, still exist, a scattered and oppressed, and scorned race; a living monument of divine vengeance; retained in this mysterious, miserable state, in order that he, the child, and other children, may see, and believe that the Bible is true. As education advances, he hears how a very holy Bishop of Rome, deputed a very pious Saint, called Augustine, to convert the Aborigines of these isles to Christianity: how the enterprizing mariners and daring warriors of Spain introduced the same Christian faith into the new world: how, when the Saracens and other barbarous unbelievers had conquered the land of Canaan, and built a mosque on the site of the glorious Temple, and desecrated the holy edifices that the piety of early Christian kings and queens had founded in Jerusalem, certain gallant and zealous men, called Crusaders, undertook the reconquest of that sacred soil, and for a time succeeded. Then, as to Russia, he is taught to venerate the name of Peter the Great, who stooped his royal person so low in order to raise his empire to a height unthought-of by preceding Czars. We do not go beyond the truth, in numbering these, and a few similar points of instruction, among the early lessons imparted, either through easy books or by oral communication, to children of the upper and middle classes, before they complete their fifth year.

The foundation being thus laid, the superstructure proceeds in accordance therewith; and we do assert,

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fearlessly and indignantly assert,—that the whole fabric is, like its groundwork, pre-eminently anti-christian: so much so, that instead of marvelling at the prevalence of gross worldliness, and practical infidelity among a baptized multitude, we must call it a two-fold miracle when one is brought out of that motley and maddened throng to the feet of Jesus. The conversion of a soul in a heathen population, is indeed a miracle; but the conversion of a well-educated English lady or gentleman far, far surpasses it in the greatness of the wonder. The poor heathen is brought from darkness to light: his naturally evil and corrupt heart is changed: the old things of gross crime, abominable idolatries, parricide, infanticide, cannibalism, pass away, and he becomes a new creature, loathing the atrocities that he heretofore practised. The other not only requires the same change, but has to be delivered out of a strong fortress, which has been in process of building from the infancy of the individual: the imaginations and high things that exalt themselves against Christ, in such a case, have been learned as accomplishments, paraded as distinctions, gloried in as refinements, and are still most tenaciously grasped while struggling through the straight gate. The darkness of such is not the black darkness of the heathen, but the glare of many a painted lamp, which it is very hard to convince him were lighted at the flames of hell. And so powerful is the delusion, that even the emancipated mother, herself standing fast in the liberty wherewith Christ has made her free, too often goes on, mechanically, and as a thing of course, in building the same fatal enclosure around her children, serving out to them the due portion of established

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history, biography and general information, just as it comes to her hand, cooked up, seasoned and garnished by the god of this world.

As education becomes more a matter of engrossing importance; in other words, as the youthful member of Christ's nominal Church approaches nearer to the eventful period called "years of discretion," and to the solemn act of choosing a path for life, instruction becomes more hopelessly anti-scriptural. Languages must be acquired, because everybody says they must, which are altogether desecrated, radically polluted by the worst of uses to the worst of purposes. The vilest depravities of idolatrous Gentiles, under the title of heathen mythology, must be conned, as a key to the right understanding of the *classics*, or inevitably sucked down with the daily portion. Our habits of thought, and our choicest modes of expression, become absolutely heathenish. It is an inevitable consequence. Blot from any given work of any author of standard eminence—that is to say, any work comprehended within the general term classic, whether English or foreign,—blot from any such every allusion to the polite abominations of Greece and Rome, whether mythological or practical, and then go over the volume. If there be one that can stand the test, and which retains enough meaning to render it of any value, we heartily beg its author's pardon: but we fear there is not one.

Now, the Augean task—every reader will understand the allusion, which proves that every reader is classically instructed in the profane and lying fable of Hercules—this hopeless task of altering the whole course of education in schools and colleges is not what we may venture upon; though we earn-

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estly pray the God of heaven to raise up some who may both attempt and achieve it, to the glory of His Holy Name, and the unspeakable magnifying of His eternal word. We merely wish to work a little at the foundation, so that when a child, scripturally taught in the first rudiments of plain history, comes in after years to be surrounded by this rampart of wickedness, he may at least, by dropping his plummet from any part of the growing fabric, ascertain its hideous deformities; its wild divergence from that whereon it is built, and the utter impossibility of its standing for a moment against one rolling wave, one passing breeze of trial. While conning the lessons from which he cannot escape, he may then read them aright, as so many accumulated proofs that what is highly esteemed among men is, must be, abomination unto the Lord: that among those whose names the world reverences, there is none good, no not one: that the heroes of antiquity whose persons he is expected to hold in admiration because of advantage, were rebels against the Most High, who used them, without their knowledge or consent, to fulfil his own purposes: and that the upshot of the whole matter may be comprehended in a few passages from the immutable word of the living God.

Of the worldly wise man, the sage, the moralist, the lawgiver, the ethical philosopher, it says, "The world by wisdom knew not God."

Concerning those whose brilliant powers of imagination, in poesy, in the drama, and otherwise, have obtained for them a poor valueless fleeting immortality of fame, coeval with the fancied immortality of other perishable things, it testifies, "Fulfilling the

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desires of the flesh and of the mind, they were by nature the children of wrath, even as others."

Of the mighty conquerors, whose sanguinary exploits we are called on to view with applauding admiration, it demands, "From whence come wars and fightings among you? Come they not even from your lusts, that war in your members?"

And, addressing all classes, all generations of men, in these awful words of unapproachable Majesty, illimitable dominion, and irresistible might, thus speaketh the Holy One of Israel;—"REMEMBER THE FORMER THINGS OF OLD: FOR I AM GOD, AND THERE IS NONE ELSE: I AM GOD, AND THERE IS NONE LIKE ME: DECLARING THE END FROM THE BEGINNING, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, SAYING, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE."

In commencing the work of historical instruction, we would take the following declaration, as at once a key to decypher and a standard to measure whatever may come before us. "The Lord hath made all things for Himself; even the wicked for the day of wrath." Meeting, as we must perpetually do, with characters who attained to surprising eminence, prospered in their way, surmounted innumerable difficulties, achieved marvellous exploits, and very sensibly influenced the course of this world's affairs, yet who were either ignorant idolators of fabled divinities, or vain professors of a faith, the very fundamentals of which their words and works proved them to be ignorant of, it is vastly important to keep in mind that they were still the accountable creatures of the Most High, in whose sight their greatest doings were at best less than nothing, and

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vanity; and very sinful wheresoever they sprang, either from covetousness, strife, or vain-glory. It is common to conclude of the heroes, poets and philosophers of antiquity—not the real antiquity of scripture, but the modern antiquity of Greece and Rome—that if they had known the truth as we know it, they would have followed it as we strive to do: forgetting that their wholesale butcheries, their suicides, and their literary productions, all bear upon them the broadest evidence of a corrupt heart and darkened understanding; so that the very things that render them famous in our eyes are the badges of their alienation from God. What they might have been, as believers, we cannot tell: what they were as rebels and traitors we know.

But again, why term those rebels, who knew not the existence of a sovereign authority to which they were amenable? Our answer is to be found in many parts of Scripture, particularly in the Epistle to the Romans. It is there shewn that God has not left the most ignorant barbarians destitute of such proof as HE knows to be sufficient, of his eternal power and Godhead, and consequent sovereignty: it is shewn that while the Jew had a perfect law revealed to him, by the breaking of which he could exceedingly dishonour God, others were not left in the state of brutes that perish, but rendered also accountable. These Gentiles "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." We must beware of putting out of sight man's responsibility before God.

With respect to such as bore the Christian name, we are not at liberty to call their sins virtues because

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they themselves falsely so called or regarded them. It is true that multitudes, yea, at one time nearly the whole population of Christendom, and always a great number of Christ's professing followers, have had strong delusion sent, that they should believe a lie; and moreover, God sent it; but upon whom? "They . . . who believed not the truth, but had pleasure in unrighteousness." We may murmur at this, but we cannot contradict it. Judicial blindness of heart is the punishment of wilful disregard of God, and distaste for His truth. This may consist with many gifts and seeming graces: nay, with some real virtues, viewed in contradistinction to the evident vices of others. The new process of Electrotyping base metals with a coating of real silver or gold furnishes an apt illustration of what we mean. We behold an elegantly-fashioned article, on which the precious metal shines, not only in appearance but in reality. All that we see *is* pure gold; and for ornament or common use, it answers the purposes of gold every whit as well as the most substantial piece of the solid metal could do. But take it to the working goldsmith, ask him to break it up, and put it in the melting-pot, and re-cast it into some other form, what will he say to you? The peculiar distinction of God's own workmanship is this: He refines the metal from alloy; and such is its solidity that every separate article is available for any possible use He can see good to apply it to. Not confined to one form or to one purpose, it is ready to be moulded by his hand into the most dissimilar shape, still a vessel of gold, meet for the Master's use. We shall fall in, as we proceed, with some of these electrotyped counterfeits, and must give them due credit for the portion of

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fine gold spread over, and beautifully wrought upon them; but we dare not call them genuine plate; neither do we recognize every stamp as that of the goldsmith.

So long a preamble may require apology: but the subject is one so immensely important that, once at liberty to enter upon it, we must do so in the most deliberate manner. Improvements in the mode of teaching are continually propounded: improvements in the matter taught seem scarcely to be considered as attainable, unless it be by a particular class of writers, now very active, who would gladly banish the false glare of heathenish learning, if they might substitute for it the dim, flickering candle of semi-popery, rapidly expiring into the gross darkness of the papal night. We are heartily desirous to fling to the moles and to the bats every vestige of the obscene mythology of paganism; but God forbid we should consent to replace them with the more specious, yet equally detestable demonology or Mariolatry of Popery, to which such teaching tends!

We have in our mind's eye some boys of noble birth, destined in all human probability, to occupy conspicuous positions in our country, should it please God to bring her safely through the dangers now menacing on every side. To them we will address, in colloquial phrase, some notices of great historical events and characters, brought to the test of scripture; and may the Lord, who hath no pleasure in unrighteousness, assist us in pointing out higher and purer standards of excellence than those of which the world accounts, as worthy its imitation.

'He will, with due care, and judicious management, become a great man, some day, said a noted phrenologist to the mother of a little boy, whose head

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he had been carefully measuring. The lady smiled, for she had no faith in the system; and the boy smiled too, for he was highly pleased at the prognostication of future greatness. He had, indeed, a very intellectual-looking head and countenance, with so much natural quickness as to render him remarkable among children of four years old; and I could not but sigh, to observe the early aspirings of an ambitious spirit, almost certain, according to the course of this world, to be misdirected in its pursuit. Now, I am not going to measure *your* heads, my dear young friends; nor can I explore the depth of your hearts, much less can I read the destiny that, in the lapse of future years shall be revealed as the portion of each. You may become great men: and as you are nearer to manhood by some six or eight years than the little fellow referred to was, you are doubtless inclined to look more anxiously forward. Meanwhile, it would be curious to point out for, or perhaps in spite of, what strange qualities men have been distinguished by the very questionable title of great.

As a specimen of antiquity, Alexander the Great was a furious madman, a shedder of innocent blood, a desolater of unoffending villages, a profligate, a drunkard; and finally a premature victim to his own debaucheries: and coming down to modern times, even among christian princes, we find Frederic the Great, of Prussia, one of the most daring blasphemers that ever gloried in the shame of infidelity. Between these, history presents us with many a terrible character, legal and ecclesiastical, similarly entitled, but alas! far unlike those described by our Lord as being "called great in the kingdom of heaven," and we must find some other criterion of ex-

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cellence, or of such eminence as a God-fearing man may dare to aspire to, than that which the world's caprice has supplied us with.

We read that in the days of Peleg the earth was divided: and it would seem that almost as soon as men had partitioned what was then the known world among them, they began to invade each other's portion. The thirst of territorial acquisition is at once the most universal and the most unnatural characteristic of our kind. Unnatural, if we look at man as a being endowed with reason, and gifted with an innate sense of right; as all certainly are, for every man considers himself justified in defending his own portion, howsoever prompt he may be to seize on his neighbour's: doubly unnatural, when we consider the frightful cost of blood and suffering at which such acquisitions are gained. When the earth shall be so overstocked with inhabitants that it can no longer afford room to accommodate, or food to sustain them, then, and not sooner, may a plea be found for the struggle between contending parties for a portion of its surface. As yet, no such necessity exists in any inhabited part of the globe; and of untenanted regions, there are sufficient to lodge and to supply abundantly the utmost possible increase of human population. Take an individual in whom wars the lust of covetousness against the better knowledge that God has implanted in every human heart: he desires to possess that which has been given to another; he arms himself, sallies forth under cover of night, attacks a peaceable man in his dwelling, demands his property, is resisted, shoots his victim, is taken, tried, convicted, sentenced, and hanged. The felon's fate was righteous; we may shudder at the

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awful doom, but we admit that he suffered justly for his sins; and his name, while it continues in remembrance, wears the brand of infamy. Take another individual, possessed so largely of this world's abundance that in him the lust of covetousness grasps not at a single purse, but at the whole means of subsistence enjoyed by thousands of his fellow-creatures. Unlike the solitary robber, he has power to assemble many whom he can, by authority, or by hire, or by the influence of similar covetousness, induce to carry out his plans. He heads them, makes a forcible entry on the land that he has marked for his prey; carries misery and ruin, slaughter and desolation among all who resist his aggressive march. He succeeds in transforming to a desolate wilderness what was as the garden of Eden: and none having strength to punish him, he returns home, laden with what he has wrested away. But the Judge of all men has a tribunal before which every criminal must stand, and the wholesale robber and murderer is seized at last. Perhaps he may fall in battle; perhaps by treachery or revenge; or he may die in seeming peace, surrounded by his spoils: What follows? His survivors exclaim, and posterity echoes the saying, 'Oh what a mighty hero! well has he deserved to be called the Great.'

There were wars of old, when the God of the armies of Israel sent forth his people to battle, but in what capacity did they go? They went to execute the sentence formally pronounced by that Almighty Judge upon offenders whom He had doomed to death for their aggravated crimes against Him, their Creator and Governor. No analogy does or can exist between this and any other warfare. When the people

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who had been the ministers of his wrath against these idolatrous nations themselves forsook the Lord, and practised similar iniquities, He withdrew from them His protection, and left them a prey to some of the many foes who perpetually hovered around. He gave them a fearful proof that "except the Lord keep the city, the watchman waketh but in vain." The Assyrians who carried away captive ten out of the twelve tribes were not, as the Jews, doing His will with an understanding heart; but coveting an evil covetousness, which they were judicially permitted to gratify. So it was, in the overthrow of the holy city by the Babylonian; and so too in the last long desolation wrought by the Roman invader: but in no instance whatever do we find a case parallel to that of the wars of Israel under their inspired leaders. Surely, then, my young friends will not aspire to such greatness as conquest gives. The christian has a battle to fight, that will keep him actively engaged all his life-time; but his combat will be for, not with, his fellow-sinners. He fights for them, when fighting for himself, since every victory that he gains will cause his light to shine more brightly before men, leading them to recognise the hand, and to glorify the name of his heavenly Father.

But your country's battles! what true-hearted Englishman would not desire to fight them? First ascertain who are your country's foes. It will lead you into a long, and deep, and solemn investigation; and its result will be the discovery that her foes are they of her own household. The pride, the profaneness, the oppressive covetousness; the sabbath-breaking of the rich, countenancing that of the neglected, ignorant poor:—the drunkenness, and swear-

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ing, and gambling, and wanton cruelty inflicted on God's creatures; all these and such as these are the enemies of England, who threaten to swallow her up quick. Perhaps in glancing over the pages of history we may find some instances of patriots who conquered in this battle-field, and who now give to God the praise of their bloodless victories, in heaven. It is a wide field that lies before us; and as we walk over it, with the true measuring rod in our hand, the past may instruct, while the future, visible under the distant shining of the day-star, gladdens our hearts: for the time is at hand when violence shall cease, and the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.

C. E.

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FEMALE BIOGRAPHY OF SCRIPTURE.

THE LITTLE MAID OF ISRAEL.

THE contentions which have so long existed, concerning the education (as it is called) of the poor; have had this result at least, that the party which would have condemned them to utter ignorance has disappeared in the strife, while those who differ in all other respects, agree that instruction of some kind is required. The question now, is, what kind of instruction is best, for those, who, generally speaking, are cradled in want and murmuring, governed by a rule alternately harsh and fond, and thrown at an early age into scenes of temptation, of which they can form no estimate, whose providential position is as a shield and buckler, warding off, not only the contact, but the very approach off evil. What kind of instruction will enable the young female, with the natural vanity of her sex, to gaze upon and handle, day after day, the trappings of vanity; to witness the eager importance which her superiors in knowledge and station attach to personal decoration; and yet make her contented, meanwhile, to array herself in that humble guise, which is the requisite alike of her lowly station and of her baptismal vow? What kind of instruction will enable her to bear with the varying humours of the froward; to shun the evil example of those among her equals who

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practice eye-service: and to flee from temptation however alluring? What shall be the training of one born in the lowest ranks, but called to close attendance on those that occupy chief places? one whose contentment must be tried by the perpetual view of honors and riches *beheld* but not *enjoyed*, and whose virtue must struggle against many of those allurements which more especially beset the rich, albeit unfortified by any prop of name or station which is in the stead of principle, to save others from falling? What kind of instruction will make the young girl a safe and advantageous associate to the children of her employers? enabling her to impart to them, by the insensible gradations of habit and sentiment, a relish of whatsoever is lovely, honest, and of good report? What kind of instruction will make her a blessing to her master's household, a witness for Christ to little children? From the law and from the testimony must that lore be drawn which teaches servants to do their duty heartily, as to the Lord, and not as unto men. From the law and from the testimony can they alone be taught to be content with such things as they have: and, unseduced by the abuse of ten talents in others, to employ with diligence the one intrusted to their keeping.

But why should we think of one talent only? The poor indeed, are, generally speaking, of the number of those to whom little is given, and of whom little is required: but, judging from the word of God, it would appear that the relation of master and servant is of strictly relative importance, or if there be a preponderance, that that is assigned rather to the latter than the former. Scripture, in recording such examples as Eleazar and Joseph, Ziba and Gehazi,

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has shewn how much the prosperity of households and the honor of individuals, depends upon the good or evil conduct of those who serve them: and, lest we should imagine that it was only when there was something remarkable in the person or circumstances of the servant, that any great results could be anticipated; it sets before us the little captive maid, as it were to show, how the lowliest and weakest of a household, how a child and a slave, may become the instrument of great temporal and spiritual blessings. Christian masters are too apt to look upon their servants solely as charges on themselves, as persons for whose temporal wants they must provide, and for whose spiritual welfare they are in some degree responsible: and if they think at all of any return at their hands, it is only of that bounden duty and service which they are hired to perform. But the tenor of the scripture narratives, is to check this proud reserve, and to establish, at least, a reciprocity of obligation. The blessing of God is made to descend on families and individuals for the sake of the bond-slave or hired servant, who is doing his duty "not with eye-service as men-pleasers, but as the servant of God, doing the will of God from the heart:" and the immense importance of the knowledge of God and His law, in the humblest menial, is exemplified in the benefits, temporal and spiritual, derived by Naaman the Syrian, through the agency of the little maid who waited on his wife.

That even an imperfect acquaintance with the divine word, joined to the love and fear of God in the heart, may be incalculably valuable in a servant, is evident from this history. The child, who, by permission of God's providence, was taken as a war-

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captive, and sold as a slave to Naaman, could not have been taught in the law as those children, who in the earlier and happier periods of their church were both publicly and privately instructed in all things whatsoever the Lord had commanded. Throughout the land of Israel, in her days, an idolatrous service was substituted for the true worship of Jehovah. The sons of Levi were no longer recognized as teaching priests. "The lowest of the people," that is those who were not of that tribe, aspired to that office: and though a remnant remained who neither bowed the knee to Baal nor worshipped the golden calves which were in Dan and in Bethel, it seems apparent that they were kept in their allegiance mainly through the instrumentality of those prophets who were raised up from time to time, as witnesses for the truth, and pastors of the lost sheep of the house of Israel. What Aaron and Eliezer were to the great body of the people, in the best days of Judaism, such Elijah and Elisha became to the ten tribes that owned Samaria's rule, in the decline of their civil and ecclesiastical polity: and we may fairly judge that with the decay of the ritual observances, the knowledge of the law would become partial and obscure: at least in the minds of the common people: and of this we have incidental proof in the history of the little maid of Israel.

The Syrian, to whose service this child was sold, though afflicted with a disease which was acknowledged on all hands to be as loathsome as it was generally incurable, was not prevented by it from holding the highest employments of state among his own people: nor interdicted from those consolements of his lot which might spring from public honors or so-

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cial endearments. Naaman, the leper, was "a great man and honourable," in the eyes of his master, and of all Syria: and many perhaps there were, who would have deemed the leper's skin a light burden borne together with its concomitants of rank and fame. The judgments of this world are usually in opposition to the oracles of God: but the eye that has been trained to view all things in the light of those oracles, discerns another aspect in the dispensations of life. To the little Hebrew maid, Naaman, the Captain of the Syrian host, was but a leper. A leper—the excommunicated of heaven—the ritually unclean: to approach whose person, was defilement; to touch whose raiment, was pollution. It is difficult for a Christian, even with the bible in his hand, to realize the religious horror which a pious Jew would feel in being compelled to hold daily communion with a leper. Motives of compassion for the person so afflicted, would probably have far less urgency, than the uneasiness arising from conscious guilt incurred by contact with one from whom the law had imperatively commanded separation.

The treatment of the leper (as the little maid appears to have known) was not, by the law, left in his own hand, or in that of his family. To the priests alone, belonged the power to pronounce concerning him: to shut up, or loose: to offer for his cleansing: or to declare him unclean. By complying with the ritual of the law, lepers had been cleansed: and of this fact the little maid appears to have had full conviction, though there is an evident confusion in her knowledge as to the individual appointed to procure the leper's release. It was her lot to live in evil days, when the brotherhood of Israel dwelt not together in

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unity: when ten of the tribes had forsaken the ordinances of the law; and turned their backs upon the covenant. The mercy of God had not, it is true, left them without a teacher and a witness, after their rejection of the seed of Levi. "He sent prophets among them," and by these, the falling worship of Jehovah was for a time sustained; and the Divine chastisements averted. We read of Elijah's erecting an altar, and offering sacrifice, and we find both him and Elisha superintending the schools of the prophets: doing, it would seem by divine permission, the duties of the sons of Levi, from which they had been forcibly "thrust out." We do not marvel therefore, to hear the little maid, who if she had been of Judah instead of Israel, and well taught in the knowledge of the law, would have said—"Would to God my master were with the High Priest in Jerusalem:"—exclaiming, as was natural in her case and circumstanees, "Would God my master were with the prophet that is in Samaria, for he would recover him of his leprosy." It does not appear that Elisha even took upon him so much of the priest's office, as to receive those afflicted with leprosy, and desirous of cure. The testimony of our Lord is against it: "Many lepers were in Israel in the days of Elisha, and none of them was cleansed save Naaman the Syrian." The method prescribed by Elisha to Naaman, was altogether contrary to, and distinct from the usages of the priests enjoined by the law, and such as shewed the case to be quite out of the usual order of occurrences: but that there was a blending in the mind of the little maid, of instructions derived from a partial knowledge of the law, and an accredited hearsay of the supernatural powers of

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that holy man of God who had his occasional abode in Samaria, a recognition of her master's affliction, in the light which it was viewed by devout Jews, viz. as a judicial disease, whose cure could only be effected by due compliance with the ordinances of God; and an earnest wish on her part that this desirable end might be accomplished, is quite evident from the facts recorded concerning her. And in this history we may learn of what vast importance is even a slight acquaintance with the word of God, joined to a reverential love for his ordinances. To the half-instructed zeal of a young Jewish believer, Naaman owed the cure of his bodily disease, and the conversion of his soul. It is not meant that other great designs of God's providence were not accomplished by the miracle wrought at the Jordan, or that other great lessons were not enforced by the facts of this remarkable history; but in tracing the agency employed to effect so memorable a circumstance, we are constrained to dwell on the value and importance, to that Syrian household, of having among its members one, nurtured, albeit sparingly, with "the sincere milk of the word," taught to hate and flee from what was polluting, and endowed with knowledge sufficient to point out the way whereby others might be cleansed.

And is it not important to christian households, to have among them such as are "instructed out of the law?" seeing that these must of necessity become "teachers of babes." Where, but from the law and the testimony, shall the servant gain true notions of the moral pollution of our nature, or the way of cleansing open to all? Where, else, shall she learn to loath and hate every evil way? Where, else, shall

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she be instructed to breathe the fervent wish, that all whose case demands it, may go to that Prophet with whom alone is cleansing for sin and for uncleanness? The religious education of the poor, desirable as it is for their own welfare, as affording the best and only effective chart for their guidance in their difficult and perplexing path below, as well as opening to their view the bright rewards and abundant consolations of a better inheritance above; is also unspeakably important as it respects those with whom they are brought into such close and familiar contact—the children of their employers. The amount of influence possessed over the ductile minds of children by those who are the constant companions of their earlier years, the sharers in their joys and sorrows and sports, is not to be estimated by those who think of education only as comprising a daily amount of book-knowledge and accomplishments; and not, as it really is, the development of heart and character, which social beings gain by companionship with their fellow beings, whether they be noble or ignoble, wise or foolish.

"Take heed that ye despise not one of these little ones that believe in me." The history of the little maid affords an apt illustration of this charge of our Great Prophet. The words of a child and a slave may seem a light matter, and unworthy to be regarded by the great and the renowned. The Syrian general must have beheld in his many incursions into the land of Israel, lepers lying without the gates of besieged cities: and these were without a cure. Shall he then listen to the fond dreaming of a child? Shall he give credence to the bold assertion that there was recovery for him whose wealth and fame had not been

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able to command the skill that could combat his inveterate disease? But "the words of the wise are as goads:" and "the word of God is quick and powerful:" able to sway the hearts of men, and to overcome their prejudices. God gave Naaman grace not to scorn, but to receive the testimony of a menial, to the salvation of the soul; and by the example of this heathen, we are taught not to despise the least of those, in whose hearts are the knowledge and fear of God. Our Lord himself "took on him the form of a servant:" and when the graces of the Holy Spirit inhabit the heart of one in that humble station, we have, as it were, a double witness of Christ, and emblem of His earthly condition, and of the gracious effects of His mediatorial power. Where the Holy Spirit abides, there are groanings which cannot be uttered: earnest importunate desires for the healing of souls, and for the aid of that Prophet who ever liveth to make intercession. Who can trace the blessings vouchsafed to families, through the effectual fervent prayer of one righteous among them? Who can tell the efficacy of the oft-repeated "would to God!" which has opened a way for the cure of the sin-sick and diseased? If Christ be among us in those who serve, let us respect both the outward token of his presence, and the inward grace therein displayed: and let us look for the blessing which never fails to follow the footsteps of the weakest of those who believe in Him.

LYDIA.

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JOY, THE FRUIT OF THE SPIRIT.

Joy in God is not as "the crackling of thorns under a pot," (so soon silenced) "but everlasting as the eternal hills:" and so indeed it must ever be found, if it be not a spurious kind, but wrought of God, "the fruit of the Spirit." And on this point as well as upon every other in which the soul and the welfare of its destiny is concerned, how exceedingly important is it to analyze, to sift, to try. It is important, because of the deceitfulness of the heart, which cannot be known. Self-examination, if with sincerity as in the sight of God it be prosecuted, will certainly tear away many a cherished bauble, and bring to light the hidden things of darkness.

It is truly a happy reflection, that whenever anxiety is felt for eternal things—whenever a desire after heaven emanates from us, it is the working of God—the faithful God, who has promised, and who will also do it. And this in reference to every prayer offered through our great High Priest, Christ Jesus, if at least that prayer be breathed within the limits of God's will; and hence the great comfort of calling upon God to "search us, and to know our hearts, to see if there be any wicked way in us, and to lead us in the way everlasting."

It is said, that the tares mentioned in Scripture, resemble so much the wheat, that it is very difficult to distinguish the one from the other. And so if we

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look into the bible and study the character of the two classes as there exhibited, we cannot but be surprised at the progress which may be made, seemingly, in the christian course, while the heart all the while is unchanged, and consequently in a state which precludes the possibility of an entrance into the kingdom of God. There need not be the more open walk of sin, to stamp men as without Christ. We may indeed deceive ourselves, as well as our poor short-sighted fellow-creatures. Position in society—the influence of education—and the privilege of hearing the gospel, may each have a salutary effect upon the mind and conduct—but still this effect, if it rest only here, will be but a transient one, and cannot terminate in eternal bliss.

In gathering from the Scriptures the good qualities which may possibly distinguish persons, while yet the children of wrath, we cannot but be struck with surprise, and doubtless we should be perplexed were it not for other passages, which give an explanation, and set the matter at rest. St. Paul tells us of some who have the form of godliness, but who are without its power: they doubtless have a good opinion of themselves, thanking God that they are not as other men are, and saying they are in the light, while they are walking in darkness, not knowing whither they are going. And as to what may really be done, we read of some who have escaped the pollutions of the world through the knowledge of Christ, who receive the word and the truth even with joy, (Matt. xiii.) who utter pious wishes, who have the doctrine of Christ, and who have the seed of the word cast upon them. And yet it is written of such, that they transgress and abide not, for they have not God—the key

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to this seeming difficulty is that no change has taken place in their hearts; they have not been born again; it happens to them according to the true proverb, "the dog returns to his own vomit again, and the sow that was washed to her wallowing in the mire:" the reason for which is, that their natures remain the same, of the earth, earthy—they abide not in Christ, and therefore are cast forth as a branch, and are withered, and men gather them and they are cast into the fire and are burned.

What warrant then have we to form a contrary opinion of ourselves? Upon what authority does the good hope we possess rest? What guards us from the despondency which must cling to us, if we are in doubt as to the final realization of God's promises? How are we to ascertain our own personal security, and how are we to gain the assurance that we are not of them who draw back unto perdition, but of those who believe to the saving of the soul?

The deep and awful fact of the fall, is generally acknowledged in the abstract; every day's events force the truth before the view of the worldly, and most careless. But to learn the truth as revealed in scripture, to be taught by the Holy Spirit the plague of one's own heart, to feel the real force of God's statement of our true condition as given by St. Paul in the 3rd of Romans, is a very different thing. Salvation from first to last is the work of God—the Holy Spirit convinces us of sin, the wretchedness of our ruin, being the children of wrath, is experienced, then comes forth the cry, what must I do to be saved? Eternal life consists in the knowledge of God, and of Jesus whom he has sent—and while the many receive the word (it may be with joy) they abide but

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for a time; tribulation or persecution ariseth, and they are offended and fall away. But when God meets man it is not so—for Jesus gives an understanding that we may know him that is true—a way of escape from the wrath to come is shown, faith is given, and the heart is prepared now in the accepted time, to receive the offers of salvation and mercy. The Spirit works effectually, the word of God is the uncorruptible seed of which the soul is born, the authority of the scriptures is recognized as a direct message of the Almighty to ourselves, and so we are enabled to say with confidence, I believe in Jesus Christ, and I know that I shall not be ashamed, for there is no condemnation to them who are in him. All are included by God in the sentence of guilty—and therefore all have come short of his glory: but there is free justification by grace through the redemption which is in Christ Jesus. We did not love God, or choose him for our portion—but he first loved and chose us: being elect according to the fore-knowledge of God the Father through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus; for whom the Father foreknew he predestinated to be conformed to the image of his Son. God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us who were dead, (for by grace are we saved). We were reconciled while enemies, and God who caused the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Great peace have they who love the law of God, and they are not offended at it; while we find it recorded of some who having been with Christ, took

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offence at his sayings, and went back, and walked no more with him.

The ground upon which the believer stands has been shown; can it therefore be a matter of surprise, that so much should be found in the Bible of the Joy of the Righteous? They were sometime dark, but now are they light in the Lord,—they can thank God for their deliverance from the body of sin and death—their sins are no more in the light of God's countenance, but they are put away from Him, even as far as the east is from the west. In Christ they have exceeding great and precious promises, all of which are, in him, Yea, and Amen. Where now are the fig-leaves of their own righteousness, in which they were wont to clothe themselves? they are for ever laid aside, for the Lord God has imputed to them a righteousness in which they shall appear even before the presence of his glory with exceeding joy, and be found faultless. Time is the season for being arrayed in these spotless robes, and therefore the believer has a sense of completeness, even while dwelling in this vile body; according to the word of the Lord, who is able to perform the thing which he has promised. The Christian rejoices in the atonement, and in the assurance of future happiness and glory; moreover, St. Paul tells us that believers glory also in tribulation, for they know that God is able to make all things work together for good; tribulation sanctified will work patience, and patience experience, and experience hope; afflictions, which, compared with the pleasures at God's right hand hereafter to be revealed, are but light, and contrasted with the eternity in which those pleasures are to be enjoyed, endure but for a moment,

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shall work through God's blessing a far more exceeding weight of glory. The Christian's joy depends not on externals, for he walks by faith and not by sight. The Spirit witnesses with his spirit, that he a child of God—he has received the spirit of adoption, and he knows that if an earthly parent will not withhold good gifts from his children, with what far greater confidence may he cast all his care upon his Father in heaven, whose power, and wisdom, and love are alike infinite; and thus he may well exclaim, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." It is God who justifies, who then can condemn? and what can separate us from the love of God which is in Christ Jesus our Lord?

The religion of Jesus Christ is not speculative, his promises are not the mere figures of poetry—they are not formed for the mere hey-day splendour of prosperity, but they can bear the test of the severest trial; for God will not suffer us to be tempted above what we are able. When the love of God is shed abroad in the heart by the Holy Spirit, we are kept firm and stedfast amidst the tossings to and fro of the troubled waters of life. If sins prevail we know of one who will purge them away. We have an advocate with the Father, and the blood of Jesus Christ cleanseth from all sin. We have besides the promise that our sins shall be subdued. Are we encompassed with dangers from without, yet in God's word we may rejoice and find com-

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fort. In all things, we have a grace sufficient for us, and a strength according to our day. We may draw freely out of the fulness which is in Christ, and receive grace unto grace. And the consciousness of a Father's constant presence, must ever tend to cheer the believer in the path set before him.

The contemplation too of the wonderful things which God wrought in days of old—his untiring loving-kindness and faithfulness and love, and his readiness to forgive, cannot but produce joy, when we remember that our fathers' God is our God, the same yesterday, to-day, and for ever. And we may rest assured that he is as watchful, and as tender over us, and as present with us as he was with the Israelites in their journeyings to the land of promise. Our fallen nature is, alas, an obstacle to the full enjoyment of God's love. Dark clouds would cast their shadow and gloom over the brightness of God's promises, and darken our hopes as to their future realization. But still there is a remedy—Jesus is the Author of our faith, and he will be also the finisher, he that has begun the good work, will also perform it—God will establish and strengthen us according to his riches in glory in Christ. We have clear and beautiful statements of the will of God, concerning us. The Israelites of old, when bitten of serpents they looked with faith in the word of God to the brazen serpent, were immediately cured. Know then thyself, as grievously and mortally wounded, and then behold Jesus on the Cross, to give thee life and healing without money and without price. In our worldly concerns too, when a ticket of admission is given us to some exhibition, we have such confidence in him who gave it us, as

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not to doubt the immediate passport it would afford us when presented—how past all compare with these trifles of time and sense, is the position occupied by the believer—he has the word of the faithful God, who has eternal life, and the power to give that life unto whomsoever he will. We have his witness in our hands, and shall we not rather believe it, than the witness of men. "And this is the record of God, that he hath given unto us eternal life, and this life is in his Son: he that hath the Son hath life."

What more, may we exclaim, could God have done for us than he has done, condescending ever to our weaknesses, and relieving our minds from doubt and fear? he has revealed himself to us as the faithful God, keeping his covenant for ever—but not only so, but still more to "show to the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things by which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." Let us then obey the Apostle's injunction to examine and prove ourselves—let us look well to the foundation upon which our building rests; for however the external appearance may give the idea of strength, and beauty, and durability, if it be built upon other foundation than the Rock of Ages, woe, woe unto it in the day when the floods descend, and the rain beats. Is it asked how shall the believer do in that terrible day of the Lord? Search the Scriptures, and there it will be seen, that that day is welcomed by them with joy—for the marriage of the Lamb is come, and his bride hath made herself ready—the earth and heaven shall pass away—but he looks for a new heaven, and a new earth—

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the day of the revelation of the wrath of God, will minister to them an entrance into the everlasting kingdom of their God and Saviour. Abundant cause then have we for joy. We stand now complete in Christ—O wondrous wisdom and love of God! All is of grace, for it is not of him that willeth, not of him that runneth, but of God, who showeth mercy. In that blessed God, Father, Son and Holy Ghost, let us "be glad, and rejoice, and sing praise."

S. S.

'AFTER seeing the witnesses prophesying in sackcloth, so large a portion, if not the whole of the 1260 years: after seeing the pouring out of the vials, (Rev. xvi.) and the wasting of the Papal and Mahomedan Antichrist, the general preaching of the gospel, and the stir among the Jews: the infidelity that is so widely dispensed and so openly avowed: (*a Newspaper is now* (1842) *printed in London under the Title of the* "ATHEIST.") and all the agitating events of the present day, thickening as they are upon us—every christian has seen enough to say, "*I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.*" Hab. ii. 1—3.'—*Rev. E. Bickersteth.*

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MY MOTHER.

(For the Christian Lady's Magazine.)

My Mother! Ah! I never knew
What 'twas to feel a mother's care;
Mine died while yet my years were few,
But oft they've told me she was fair,
And gentle as the meekest lamb,
Which ever played beside its dam.

My Mother! Yes, I sometimes try
To picture what thou must have been;
And then there glides before mine eye
A lady of so sweet a mien,
With such a sad and tearful smile,
It makes my bosom ache the while.

My Mother! Why should sorrow cloud,
Or anguish pale thy cheek and brow;
When in thine ear heaven's anthems loud,
Heaven's golden harps are pealing now;
And chaplets, radiant as the morn,
Thy temples day and night adorn?

My Mother! Is it for thy child
Thus starts the big, unbidden tear?
That he, who once an infant smiled
Upon thy lap, still lingers here:
And has not joined the blissful throng,
Who chant heaven's new and glorious song?

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My Mother! Calm and cheer thee. Soon
Thy child and thou shall meet again;
Already past its fervid noon,
My day of life is on the wane;
And shadows in yon western sky
Proclaim the last, long evening nigh.

My Mother! When by heaven's bright gate
Thou stand'st, thy toil-worn son to greet;
To tell the joys which on him wait,
And lead him to Emmanuel's feet:
That hour shall thee and me repay
For all the sorrows of the way!

DR. HUIE.

"TIMES OF THE GENTILES."

WITH respect to the expression, "*the times of the Gentiles*," perhaps it may be sufficient to state, that whether the word "times" be taken technically for a fixed number of years, or generally as synonymous to *period* or *season*, the phrase "the times of the Gentiles," expresses the length of time during which the promises to the Jews are suspended, in order (using the words of St. Peter and St. James, Acts xv. 14.) that God might "visit the Gentiles, *to take out of them* a people for His name."—*Rev. A Dallas.*

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DANGEROUS SIMPLIFICATIONS.

In this book-making age of improvements, we sometimes meet with attempts, exceedingly well-meant, and often very prettily executed, but which always strike me as works of supererogation, bespeaking no small share of uncalled-for zeal in their authors, no little overstrained humility in those who think they require the help of such works. I allude to the numerous plans for simplifying the revelation of God: bringing down the Bible to the level of a child's capacity. Let no one take offence at such a remark; it is but the expression of an opinion, and it may be adopted or rejected at pleasure.

Be it observed, I do not now speak of commentaries, or exposition of doctrines, but of rendering the historical and preceptive part of scripture into more intelligible language than we find between the covers of our Bible. Children, no doubt, vary much in the extent of their capacity; the apprehension of some is vastly quicker than that of others: but I do not believe that any little one capable of forming and retaining an idea, can fail to grasp the meaning of those initiatory declarations which the Holy Ghost has furnished, to make wise the simple. I do not believe that any alteration in the language, any adding to or taking away from what God has seen fit to speak, either by holy men of old, or by his incarnate Son, or by the Apostles of the Lord,

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will render it more intelligible to the infant mind; or compensate for the danger incurred by taking such liberties with holy things.

Illustration and explanation may very profitably be added to the words of inspiration, so as to render the precise meaning of those words more apparent to a young child, but is it safe distinctly to assert that things are said in the Bible which are not said? Opening at random one and another of these little books as they lie before me, without even referring to their titles, and taking them only as specimens of a class, I find such instances as the following. Touching the mission of Gabriel to Zecharias—thus I read, 'The angel answered, "I am Gabriel. I stand before God, and he has sent me to tell thee this good news. And now thou shalt be dumb, and not able to speak, till the day when these things shall be done, because thou believest not my words." So the angel departed, and Zecharias was struck dumb to punish him for his unbelief.'

Now, in the original passage, to which I refer my readers, there is nothing to puzzle a child who could understand the foregoing; and it is in no cavilling spirit that I would object even to the very trifling alteration in a passage *placed between inverted commas, to mark it as a quotation from the Bible.* On a variation equally slight, some of the deadliest deceits of Popery and Socinianism are often built; as the "Extracts" of the National Education Board for Ireland testify; and such a plan once admitted, leaves the Bible, with all its tremendously important doctrines, without a guard against the worst perversions of evil men. In the little book already quoted, opening farther on, I alight on this passage, relating

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to our Lord's appearance to Mary Magdalene, 'Mary was so rejoiced to see Jesus, that she fell down to embrace his feet; but Jesus said, "Do not touch me, *do not stay to worship me* now, but go *directly* to my brethren, and tell them I ascend to my Father, and to your Father; and to my God, and your God." Then Mary went to tell the disciples.' Here, again, we have the inverted commas, distinguishing what our Lord said; and the question is a serious one,—Did he say it? No: "Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them," &c. This incident being recorded only by John, there can be no mistake as to the passage whence it purports to be extracted; and in which there is not one word about Mary falling down to embrace his feet: she only turned towards him, on hearing her name, and said "Rabboni."

I open another little book, and find this passage; by way of simplifying an incident in our Lord's history: 'And when Mary was going home, she could not find him. At last, she found him, still in the house of God; and she heard him ask the wise men there TO TELL HIM ABOUT GOD. He said he must LEARN TO DO THE WILL OF GOD, who sent him.' Is this true? Is it scriptural? Is it even safe? Did the Lord Jesus indeed ask the doctors in the Temple to instruct HIM about God? Does, "Wist ye not that I must be about my Father's business," express that he must learn of men to do that Father's will? Surely it is awful trifling with inspired truth thus to twist and mis-state it.

A third work, written with the same purpose of instructing babes, thus proceeds, speaking of our

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Lord's discourses after his resurrection: 'He told them he was soon going up to his Father. "When I am gone you must tell people about me. You must tell the wicked people who crucified me, that I will forgive them if they are sorry. I will send down my Holy Spirit from heaven, and you shall do miracles as I have done. Do not be afraid of wicked people; I will always be with you, though you do not see me. Some day I shall come back again." The disciples asked Jesus when he would come back; but Jesus would not tell them when.' Only one more book will I open; for the task becomes really painful. Solomon's choice is described, and then it goes on. 'God was very much pleased with Solomon, and said, "You did not ask me to make you very rich, or make you live a long while, or make you conquer your enemies; but you asked for wisdom: therefore I will make you wiser than any man that ever lived: and I will make you very rich too; so that no other king shall be as rich or as great as you: and if you love me, and serve me as David did, I will make you live a long while." Then Solomon woke.' Into such namby-pamby is one of the most majestically simple passages in the Bible distorted, putting familiar babble into the mouth of the High and Holy One who inhabiteth Eternity!

All this is done with the kindest purpose; but must it not confuse and perplex the child, when hearing the Bible read at church or in the family, to trace such strange variations, not only of sound but of sense? Is not the practice itself precisely what the teachers of heresies, ancient or modern, must desire to see established by sound, orthodox, evangelical teachers, that they may make use of it to further

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their own ends? The Tract Society of Ireland have a fundamental law, never relaxed, or deviated from, by which every thing purporting to be a quotation from scripture must be given in the precise words of holy writ. This is an excellent safeguard; and as the books lying before me are evidently the production of pious, zealous, and able hands, might it not be urged upon the Authors of such works that in all succeeding Editions, all future productions, such a rule should be adopted and adhered to.

The sanctions under which Moses received and communicated the divine commands were very solemn, and peculiarly applicable; "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." We have seen in the instance of the attempt to simplify our Lord's stay in the Temple at Jerusalem how, inadvertently, we may lead a child to tread upon the very verge of that awful heresy which degrades the Son of God to a mere creature: and by a less liberty taken with certain texts, we might dispose the pliant mind to receive transubstantiation, purgatory, Mariolatry, and the whole mass of Popish abominations. This course is now industriously pursued by the Puseyite party: their great oracles, the fathers, dealt largely in such unwarrantable paraphrases, darkening counsel by words without knowledge; and it is the very principle of that dissolving view by which the Bible is first enveloped in mist, then wholly, though imperceptibly, supplanted by something utterly unlike itself: a Romish missal taking the place lately occupied by the inspired

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word, and a mass-house appearing on the site of the temple of God.

I did not select this subject: a book fell from its place to the ground, and taking it up, I was startled by casually glancing at one of the passages I have quoted. I gathered, at random, half a dozen from my shelves, with titles indicating a similar object, and opened them, also at random, taking the first misquotation that met my eye, ascertaining before I transcribed it, that it was not a single instance, but one of many. The Lord may be pleased to bless it to some Christian parent, or Christian Author; and if so, it will be a satisfactory evidence that the path was not marked out without a purpose of leading the writer to a point where the Spirit of God was prepared to set a seal, which may never be known to her unti the day of the revelation of all things.

CHARLOTTE ELIZABETH.

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NOTICES OF REMARKABLE PLACES MENTIONED IN THE HOLY SCRIPTURES.

BY MRS. MILNER.

No. III.

THE SEA OF TIBERIAS.

THIS magnificent Lake, denominated a "SEA," by the Evangelists Matthew, Mark, and John, has been distinguished by a variety of appellations. Anciently it was called the "Sea of Chinnereth," or "Chinneroth," from its vicinity to the town known by those names. The appellation of the "SEA OF GALILEE," it derives from its situation near the eastern boundary of the Province of Palestine denominated Galilee. In the first book of Maccabees it is called the "water of Gennesaret;" and the evangelist Luke distinguishes it by the name of the "Lake of Gennesaret or Gennesareth;" but from its proximity to the town of Tiberias, it is most commonly known as "THE SEA OF TIBERIAS." "Indeed," says a quaint old writer, "among lakes it may be accounted for a sea, such the greatness; among seas reputed for a lake, such the sweetness and freshness of the water therein."*

* Vid. Fuller's Pisgah Sight of Palestine.

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The SEA OF TIBERIAS, according to the best authorities, is from thirteen to seventeen miles in length, and from six to nine in breadth. Its depth, as measured at different places along the shore, is very various. Its water is pure, sparkling, and deliciously cool—a great excellence in a climate where Fahrenheit's thermometer, even in the shade, often indicates a temperature of above one hundred degrees; it is also so limpid, that the smooth shells and shining pebbles which cover the bed of the lake, are visible at its greatest depth.

Independently of the associations which the sight of the "SEA OF TIBERIAS" must suggest to the mind of every Christian traveller, this immense lake, when viewed from the circumjacent heights, presents a spectacle of extraordinary grandeur. Thus viewed, it has the appearance of a prodigious reservoir surrounded by lofty mountains, which, especially towards its northern extremity, near Chorazin, where the Jordan enters into it, and towards the opposite point, whence the same river issues from it and flows southward toward the Dead Sea, seem absolutely to close it in. The course of the Jordan through this lake may be distinguished by a strong current, which current being met by the contrary winds, which frequently sweep across the bosom of the lake with sudden and resistless force, a furious tempest is instantly raised. Such a storm, occurring upon the "SEA OF TIBERIAS," cannot but suggest to the Christian believer the memory of the "Great Tempest," which is so graphically described by the Evangelists Matthew, Mark and Luke, as having agitated the same waters in our Saviour's time, while "HE was asleep;" and as having been miraculously allayed by

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his Omnipotent word—when "he rebuked the winds and the sea, and there was a great calm!"

In consequence, perhaps, of the sudden and perilous storms which often disturb its serenity, no boats are now to be seen upon this sea. Fishermen, indeed, there are in abundance, as in the days when our LORD "walked by the sea of Galilee," and "saw Simon, and Andrew his brother, casting a net into the sea;" but these fishermen, now, either cast their nets from the beach, or wade to a certain distance into the water. Boats there are none. To this latter fact a distinguished traveller,* describing a tempest which occurred under his own observation upon this lake, incidentally bears witness. "The water," he says, "was green as the rushes on its banks; the foam white and dazzling * * * * * * Masses of volcanic rock were throne on shore with great noise, by the violence of the waves; but not a bark was in danger. *There was not, indeed, one on the lake.*" The fish, especially that which is taken in the northern part of the Sea of Tiberias, is still, as it has been for ages, proverbially excellent: but in consequence of the disuse of boats, the quantity taken is small, and the price much enhanced.

Wild animals of various kinds abound in the neighbouring district. Antelopes, in particular, are very numerous; and, by the almost incredible fleetness of their pace when pursued, these beautiful quadrupeds afford to the Arabs, who now people the plains surrounding the Lake or Sea of Tiberias, the means of enjoying in perfection, their favourite pastime of hunting.

* M. de Lamartine.

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The exceeding fertility of the plains which border upon this lake has attracted the notice of travellers and authors both ancient and modern. The neglect of assiduous cultivation has, indeed, rendered this part of Palestine, notwithstanding the mildness of its climate and the richness of its soil, less productive now than formerly; but by Josephus it is extolled as being in his time a very Garden of Eden, producing the fruits of all climates, in almost endless succession. "Plants," he says, "requiring elsewhere difference of temperature, thrive here, as if the seasons were in a competition which should contribute most. Figs and grapes continue in perfection during ten months out of the twelve, and other fruit is in season throughout the whole year.* According to this writer the exquisite lines of the great Poet, in that portion of his sacred song which refers to the period when

"Even and morn recorded the third day,"

might almost pass for a literal description of these rich fields of Palestine.

"He scarce had said, when the bare earth, till then,
Desert and bare, unsightly, unadorn'd,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green;
Then herbs of every leaf that sudden flower'd,
Opening their various colours, and made gay
Her bosom, smelling sweet: and these scarce blown,
Forth flourished thick the clustering vine, forth crept
The swelling gourd, up stood the corny reed
Embattled in her field, and the humble shrub,
And bush with frizzled hair implicit: last
Rose as in dance, the stately trees, and spread
Their branches, hung with copious fruit, or gemm'd
Their blossoms; with high woods the fields were crown'd,
With tufts the valleys, and each fountain side;

* Vid. Joseph. de Bel. Jud.

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> With borders long the rivers: that earth now
> Seemed like to heaven, a seat where gods might dwell,
> Or wander with delight, and love to haunt
> Her sacred shades."

It should be added, that to the Geologist, not less than to those lovers of Natural History who select for the peculiar objects of their study the animal and vegetable kingdoms, the country around the Sea of Tiberias affords abundant matter for interesting investigation.

It is scarcely necessary to recall to the memory of readers well acquainted with the NEW TESTAMENT, the various circumstances in the Life and History of OUR LORD AND SAVIOUR JESUS CHRIST, connected with this lake. The Wilderness near its Northern boundary was the scene of the miraculous breaking of "the five loaves among five thousand," and "the seven loaves among four thousand." In "the Land of Gennesaret" it was, that, "as many as touched" even "the hem of his garment," "were made perfectly whole." At Chorazin, and Bethsaida, and at the still more highly favoured Capernaum, towns situated near the Northern shores of the Lake, those "mighty works" were done, the neglect of which on the part of those who witnessed them, caused our LORD, when he denounced his emphatic "Woe!" against those devoted cities, to declare, that, "at the day of judgment," it should be "more tolerable" for "Tyre and Sidon," and for "Sodom," than for them. On the Eastern shore of this Lake it was, that our SAVIOUR performed the miraculous cure upon the "man with an unclean spirit;" and in the same place—"the country of the Gadarenes"—there may still be seen in the chain of rocks which skirts

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the Lake, numerous cavities or grottoes, which, anciently, were in all probability used as cemeteries; and which are believed, apparently with much reason, to be the places referred to in the New Testament, as "THE TOMBS;" which tombs being empty during the time of our LORD'S sojourn upon earth, became the temporary resort of the wretched and furious demoniacs who either shunned or were driven from the society of their fellow-men.

One other circumstance related in the Gospel History, must not be omitted in this slight notice of a spot so rich in interesting associations. On the SEA OF TIBERIAS it was, that the REDEEMER, after his solitary prayer "in a mountain apart," rejoined his disciples,—who were in "a ship," "tossed by the waves,"—by "walking to them on the Sea!" The whole beautiful narrative which recounts this astonishing transaction, with the characteristic circumstances of the Apostle Peter's fervency of affection, and instability of faith, is, doubtless, fresh in the recollection of every Christian reader.

The Volcanic appearances in the neighbourhood of the SEA OF TIBERIAS, together with the hot springs which gush forth at no great distance from it, have given rise to a conjecture that the bed of the Lake was once the crator of a volcano.

In the time of Vespasian,* this lake was the scene of a sanguinary naval engagement between the Romans and the Jews, who had revolted during the administration of Agrippa. The Emperor, who was himself on board the Roman fleet, followed up his victory by so fearful a slaughter of the Jews, that the

* Vespasian became Emperor of Rome, A.D. 69.

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waters of the Lake were discoloured by the blood, and its shores covered by the mangled bodies of the insurgents.

Any further notices of the conduct of the Emperor Vespasian consequent upon this victory, seem, however, less properly to belong to an account of the SEA, than of the Town of TIBERIAS; some notices of which town, both on account of its connexion with the subject of the present sketch, and of the interesting and chequered nature of its own history, may properly occupy our attention in the next number of this series of papers.

'LET it then be remembered that all christians agree that our Lord Christ shall come, and come suddenly, quickly and *unexpectedly*. His own statement is express on this point—"*Behold I come as a thief.*" We must then lay aside all confidence in views that would practically interfere with immediate preparation for His coming, and seek to attain the blessing connected with the announcement of His coming: "*Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*"' Rev. xvi. 15.—*Rev. E. Bickersteth.*

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THE SIGNS OF THE TIMES.

"We have also a very sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn*, and the day-star arise."—2 Peter i. 19.

The inveterate blindness of the professed people of God, which refused to perceive the manifest tokens of His first Advent, wrung tears of anguish from the Incarnate Deity; "O that thou hadst known,—in this thy day, the things which belong unto thy peace!" And it was one of the sternest rebukes administered to the hypocritical Scribes, that while they were skilful to perceive and to prognosticate atmospherical phenomena, they could not "discern the signs of the times." Are those then guiltless in our day, upon whom the ends of the world are come,—who, enveloped in midnight slumber, are all unconscious of the still more palpable and significant tokens of His second approach, and refuse to be awaked? It has been the fashion to "despise prophesyings:" but this is in effect to despise the wisdom of God who inspired them, and set them up on high as a beacon for times of danger and doubt, a light in a dark place. And surely the present times are dark enough to need this light! Beset on all sides with peril, the foundations of men's faith rudely torn from beneath their feet, we need every help, every support, to prevent our making shipwreck

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of faith. O what do they miss, who lose the comfort of the Prophetic Word! They who most study it, know best how strong is the consolation derived from the consciousness of having an Omniscient Guide. Storm-tossed upon an ocean full of dangers, how cheering is it to possess amidst the lowering tempest an infallible chart, and to descry amidst the deepening gloom, the lights of the sheltering haven! Yes: "the floods lift up, the floods lift up their voice; the floods lift up their waves:" but *we* with anointed eyes look up and see "the LORD on high mightier than the noise of many waters, yea, than the mighty waves of the sea." The devil hath great wrath, but, thanks be to God, it is because "he knoweth that he hath but a short time." The cloud gathers thick and black around the murky horizon, and begins to mutter its threatening thunders; but *we* joyfully point to its gilded edges, that give token of a glorious firmament beyond it. The night indeed is dark, and seems to be deepening into a still more intense obscurity; but *we* exult to know that the blackest shades of the starless midnight shall suddenly break into more than meridian brightness; that even without a dawning the glorious Sun shall burst upon our astonished eyes in the full effulgence of eternal day. And what a day!—our sun shall no more go down, neither shall our moon withdraw itself, for Jehovah shall be our everlasting light, and the days of our mourning shall be ended.'

With an earnest desire to awaken and to promote the spirit of Christian watchfulness, and to confirm the faith of believers, I shall endeavour to enumerate the chief of those signs which mark the present age; varying of course in the clearness of their ma-

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nifestation, but, together, testifying with a voice which cannot be mistaken," "The Lord is at hand!"

I. The events of the Sixth Seal.—Most modern expositors agree that the horrors of the French Revolution, and the attendant political changes in Europe, formed the Earthquake of the Sixth Seal; but as that Seal has now been opened fifty years, we may reasonably expect the Seventh: before this, however, the redeemed of all nations, and kindreds, and peoples, and tongues, shall be beyond the reach of suffering, before the Throne. We are now living in that state of preternatural repose described in Rev. vii. 1., which has strangely prevailed among the nations of Europe for nearly thirty years amidst constant and imminent threatenings of war: and which cannot be broken till the servants of God are sealed and saved. The international peace of Europe, under such circumstances, is, then, the first Sign.

II. The cessation of the Sixth Trumpet.—Still more unbroken is the unanimity of commentators that the letting loose of the Turks upon the Eastern Empire was the Woe of the Sixth Trumpet. But, as we shall presently see, the reverberating echoes of that Trumpet are fast dying away: the Second Woe is almost past. Before the Seventh Trumpet however shall sound, the LORD'S witnesses shall have ascended to heaven in a cloud, and the kingdoms of this world shall have become the kingdom of our LORD and of His Christ.

III. The effusion of the Sixth Vial.—As the Sixth Trumpet was the establishment of the Ottoman Power, so the Sixth Vial is its dissolution; effected not by sudden conquest, but by gradual decay,

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"broken without hand,"—"dried up." And who can look upon the present state of Turkey and the astonishing decay of its vitality for the last twenty years, without acknowledging, "this is the finger of GOD!" At the beginning of the present century, Turkey was a powerful empire; but when the withering vial of God's wrath was poured upon her, her resources began to dry up, till but "the shadow of a name remains." The loss of Greece, of Wallachia and Moldavia, of Egypt, of Servia, the battle of Navarino, the humiliating concessions made to Russia, the defection of the fleet, with the unprecedented desolations of fire and plague, have enfeebled the mighty Ottoman empire till her very existence seems to depend on the forbearance or jealousy of the European cabinets. The "King of the South" has already "pushed" at the Wilful King, and the "King of the North" is even now making unreasonble demands enforced by the bayonets of 80,000 men, ready to cross the Danube at an hour's notice, and, entering into his countries, "overflow and pass over" them. This is not the place to discuss the chronological prophecies, but I cannot avoid mentioning the remarkable fact that Turkey has entered upon the 1259th year of the Mahometan era, as may be seen by the dates of any Eastern documents. The statesman and the traveller, the infidel and the Christian agree that the end of the Porte cannot be long delayed: the vial is evidently near the dregs:—but before the Seventh is poured, we hear the monitory voice of the KING, "Behold, I come as a thief!"

IV. The state of Israel. After ages of hopeless desolation, the dry bones which have so long lain scattered at the grave's mouth, or spread abroad in

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the open valley, begin to give promise of life; and though as yet there is no breath in them, yet surely there is "a noise and a shaking," of most cheering augury. In our own and other lands, a spirit of free inquiry extensively prevails among the sons of Abraham: many are freeing their minds from the fetters of tradition; and though too often they plunge into the mazes of scepticism; yet even the painful suspense of universal doubt is a preferable state of mind, at least in their circumstances, to the torpor of a mindless superstition. But liberty does not in all cases merge into licentiousness:—the separation of the West London Synagogue is a noble instance in our own metropolis of a large body of Jews forsaking the glosses of men, and yet trembling at the word of Jehovah. *The fig tree is putting forth its leaves.* But besides the spirit of inquiry, there is also a wondrous spirit of expectation upon Israel: It is true that with the many it has no well defined object; and some are content to expect but civil and political privileges in the lands of their dispersions; but others, and those not a few, particularly in Poland and Russia, confidently look for Messiah their king, and the repossession of their glorious land.

V. The feelings of Christians toward Israel.—This is, perhaps, the most delightful Sign of all; for besides the blessedness of such a state of mind, it is associated with a direct promise of mercy. "Thou shalt arise, and have mercy upon Zion; for *the time* to favour her, yea, the *set time*, is come. FOR thy servants take pleasure in her stones, and favour the dust thereof." (Ps. cii. 13—16.) It is cheering to observe the rapid transition of the Church of Christ

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from sneering contempt or freezing apathy, through a somewhat condescending pity, to heartfelt *respectful* love. We have learned at length how dear the Jew is to Jehovah even in his punishment; and how high a pre-eminence divine electing Love has given him over the mere Gentile. The increased efforts and success of the London Society, the brotherly investigations of the Church of Scotland, and the recent union of our non-conformist churches in the glorious work are full of hopeful promise. Who could sit in that noble Hall where the first named Society lately met, and mark the eager interest with which its thronged inmates listened to the narratives of Jewish evangelists, or the thrilling hosannahs of Jewish children,—and not feel that the LORD is indeed rolling away the reproach of Israel, that He is binding up the breach of His people, and healing the stroke of their wound? The "land of shadowing wings" has already brought "the present unto Jehovah of Hosts of a people scattered and peeled,—to mount Zion:" the "Ships of Tarshish" have already been engaged in "bringing His sons from far:" kings have already become their "nursing-fathers, and queens their nursing-mothers:" and Jesus is preached to Israel by Jewish ambassadors, through the sacred language, even in the Holy City!

And China is wonderfully opened to the Ships of Tarshish! that most interesting nation after being so long mysteriously shut up as with brazen gates, at length is thrown open. Why? There is every reason to believe that "the land of Arsareth," where the ten tribes are said to have found a refuge is none other than this land of China: and if so, we see at once why it should have been shut so long, and

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why opened at last. "These! where had they been?" will be the astonished exclamation of Judah when Jehovah shall bring Ephraim "from the land of the Sinim.'

VI. The proclamation of the Gospel. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." And if Paul could say that this *had been done* in his day, "to every creature which is under heaven," (Col. i. 23.) in how much greater fulness of meaning may we take up the past tense, in speaking of the fulfilment of this sign. What "nation" has not heard the proclamation of Christ's gospel, in this day of Bible Societies, and Missionary labours? How much further He may see fit that the offer of it may be prolonged to these nations, before He has "filled up the number of His elect," we cannot say: but it appears that the prophecy has already received a sufficient accomplishment to justify the truth of God, if the dispensation were closed to-day.

VII. The activity of the spirits of superstition, atheism, and anarchy. This is a darker sign: here fall the shadows of the picture. Yet holding forth the prophetic torch, we can feel our hearts bound with joy, as we trace the workings of these "unclean spirits" of darkness. In our own land, heretofore so highly favoured, these foul demons are peculiarly active: the spirit of Popery has succeeded in infusing its poison into an overwhelming majority of our national Church; while the other two evil spirits have hand in hand, seized upon the lower classes of our population. Anarchy and insubordination are indefatigably preached to misguided multitudes by furious demagogues with startling success: and blas-

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phemy and atheism are no less industriously diffused by the ribald publications of the Sunday press. Yet I cannot see any prophetic warrant for expecting with many students of prophecy, that the true church of Christ will again be subjected to a terrible persecution, even from all this array of Satanic malice; but I do see in these things, the elements, which, when "the *salt* of the earth" is once removed, will hurry the moral world into a horrible state of putrefaction with fearful rapidity.

Among other signs of the present age which because somewhat less definite, I will not dwell upon, may be mentioned,—the two given by Daniel, "many shall run to and fro, and knowledge shall be increased;" and truly it would be difficult to characterize this age more aptly than as an age of rapid and universal travelling, and of widely and cheaply diffused knowledge. Then there is the Czar, the exact counterpart of the description in Ezekiel, "Gog, (the crafty one) prince of Ros, Mosc, and Tobl;" perfectly ready from situation, power, and known policy, to act the part of the last invader of the Holy land. Add to these the "distress of nations with perplexity;" the unprecedented loss of life by shipwreck, "sea and wave roaring," the unexpected appearance of the late Comet in our system, like a flaming sword;—the "earthquakes in divers places;" which have marked the current year, young as it is; and he must indeed sleep soundly who cannot hear in these things the solemn cry, "Behold the Bridegroom cometh!"

We look, however, for still more remarkable and terrifying tokens of his approach, as the time draws near. Wondrous celestial phenomena are predicted

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as the precursors of the Advent, which we yet wait to see. The prophet Joel tells us that "the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come:" and Christ confirms the prediction; "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the SIGN of the Son of Man in the heavens." Let none however flatter themselves with the thought, that when these unequivocal manifestations take place, it will be time enough to turn their attention to the coming KING; for it appears highly probable that these things will be so immediately preceding the revelation of Him, as to be rather the *attendant* circumstances of that great event, than premonitory tokens of it. It will not force itself upon the attention of careless men beforehand; abundant as is the evidence of its approach to those who in childlike humility seek to know His will, *to the many* it cannot, and will not be divested of the character of extreme and overwhelming suddenness; like the flood of Noah, like the fire on Sodom, like the snare upon a bird, like a thief in the night! "Watch therefore! for in such an hour as ye think not, the Son of Man cometh."

P. H. GOSSE.

Hackney,
May 13, 1843.

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THE LORD'S SUPPER.

"YOU have often heard it said, even by Protestants, that Roman Catholics have the *letter* of scripture in favour of their own doctrine. By "letter," I mean words which are made of so many letters. If this were conceded to them, their arguments would be good: * * * our eyes tell us, that we receive *bread and wine* * * * but, I have observed, that the *letter* of scripture is against the Roman Church. Now hear: "The Lord Jesus in the same night in which He was betrayed, took bread: and when He had given thanks, he brake it, and said, take, eat; this is my body which is broken for you: this do in remembrance of me." Speaking in modern language, after he had consecrated the elements, He gave the bread to His disciples and said, 'Take eat; this is" —*this bread signifies*—"my body which is broken for you: this do in remembrance of me." After the same manner also He took the cup when He had supped, saying, "This is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me." Now mark. "For as often as *ye eat this* BREAD, and *drink this* CUP, ye do show the Lord's death till He come." (1 Cor. xi. 26.) BREAD *before* it was consecrated. BREAD *after* it was consecrated, according to the testimony of Christ Himself."—*Rev. W. Howells.*

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THE ELEVENTH OF JULY.

WE sincerely rejoice to learn that the Committee of the Protestant Association have resolved to make the eleventh of this month a day of special prayer and supplication to Almighty God, that He may be pleased to interpose at this fearful crisis, and overrule what now threatens our faith and our country to His own glory, and the stability of our church and civil institutions. Above all, Ireland is pointed out as a subject for earnest intercession.

Among ourselves, Protestantism is menaced: in Ireland, Protestants. Painful rumours are afloat, of meditated concessions—proposed advances towards a renewed political alliance with the papal Antichrist himself—the possible recognition of a Popish hierarchy in Ireland, and consequently a virtual declaration, that we as a nation will no longer have Christ to reign over us. For when did HE deign to shame His throne with "The Mother of Harlot and abominations of the earth?" Whether so flagitious a crime as this be perpetrated or no, there is already enough of the "accursed thing," the Babylonian garment, and the unhallowed gold cherished among us to provoke the scourge. In war, we may expect to turn our backs upon our enemies; and in peace—but what have we to do with peace while the Most High is our enemy?

At such a juncture, who will not add a voice to

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the supplicating cry about to rise from those who love and fear the Lord, and would not that their country should have fellowship with the deceitful works of darkness? We earnestly beseech our friends to help with their prayers the cause of holiness and truth, now so fearfully jeoparded; and to engage as many of their friends as they can to do the same. We call on the beloved Irish Christians to unite with us; assuring them that their present trial of faith and patience will be made the chief subject matter of our intercessions. The circulation of this Magazine is such as to assure us that we every month address several thousands of families; and it is most cheering to believe that there is not one among them capable of slighting such a call as this.

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THE DYING HOUR.

We extract the following from Dr. Cheyne's recent work. Its importance is obvious; and the practical application of such a theory may supply a source of deep, enduring consolation to many a christian mourner when the hour is past.

"It may be allowable to observe, that, in the dying state, all power of expressing thought may be lost, together with the power of voluntary movement; a slow and scarcely audible breathing, with a faint flutter in the artery, which the most erudite touch alone can recognise as a pulse, and a low degree of animal heat, may be the only evidences that the soul still inhabits its tenement of clay; and yet, as consciousness may exist, and God may still permit an apparently lost sheep to be brought into the fold of the Good Shepherd at nearly the *end* of the eleventh hour, we are not to despair. It may happen in such a state, as it happens in catalepsy, where the service of the other senses is suspended, that the ear still maintains a communication between the soul and the material world, and may admit a message from God delivered by the lips of a faithful servant; nay, at such a time, a formerly-despised message may recur to the mind with saving power. One of the most soothing observations ever made is to be found in Cowper's letters, in reference to this topic. "An operation is often performed within the curtains of

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a dying bed, that the doctor and nurse have no suspicion of. The soul makes but one step out of darkness into light, and makes that step without a witness." We can trace, in Newton's 44th Sermon, on "The Triumph over death and the Grave," a community of sentiment in this respect between Cowper and his friend, probably arising from that interchange of thought which sweetened the best part of the poet's existence. Alluding to the manner in which novices are sometimes enabled to meet death, Newton observes—"In a few hours, under the influence of God's teaching, they often learn more of the certainty and importance of divine things than can be derived from the ordinary methods of instruction in many years." When life is ebbing, let the passionate grief of all present be stilled, and every vain expression of regret suppressed: the tear will flow, and the breast will heave; but a wife, a parent, or child, who is unable to subdue the loudness of grief, which doubtless often adds to the pang of final separation—who is unable, with reverential submission, to acknowledge the hand of God, ought to withdraw, and let the dying man hearken that he may yet live. A brief service might be used, fitted to soothe the minds of the living, while it brought peace to their departing relative—a litany for the chamber of death. At such a time, a selection from Scripture, showing forth the helplessness of man, and the power and mercy of God, never more signal than in our extremity, verse after verse slowly expressed, might solemnize the mind, and, much better than the passing-bell, suggest intercession for the dying—prayer, it may be, short as the publican's, but of equal prevalency."

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After this specimen of the Author's concern for the soul of the dying sinner, our readers will peruse with increased interest the following directions, written a few days previous to his own departure. Truly may it be said that here the ruling passion was strong in death: and in one whose piety was so manly, so unaffected, and his character so free from puerilities of any kind, this care to render every incident connected with his memory profitable even to unborn generations is exceedingly beautiful. We transcribe the document.

"DIRECTIONS RELATIVE TO MY BURIAL, ETC.

"My body, attended only by my sons, is to be carried to the grave by six of the villagers, very early on the fourth or fifth morning after my decease. I would have no tolling of bells, if it can be avoided. The ringers may have an order for bread, to the amount usually given upon such occasions; if they get money they will spend it in the ale-house; and I would have them told, that in life or death I would by no means give occasion for sin. My funeral must be as inexpensive as possible: let there be no attempt at a funeral sermon. I would pass away without notice from a world which, with all its pretensions, is empty.—'Tinnit, inane est.'

"Let not my family mourn for one whose trust is in Jesus. By respectful and tender care of their mother, by mutual affection and by irreproachable conduct, my children will best show their regard for my memory.

"My decease may be announced in the Irish newspapers in the following words—'Died at Sherington,

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Newport Pagnel, Bucks, on the —— day of —— Dr. Cheyne, late physician-general to the forces in Ireland.' Not one word more; no panegyric.

"I believe there is a vault belonging to the manor, but if it be under the church I should not wish my body to be laid in it, but in the church-yard, two or three yards from the wicket which opens from the path through the fields. I pointed out the spot to ——, and chose it as a fit place for a rustic monument, without marble or sculpture, a column such as is represented in the accompanying sketch, about seven or eight feet high. On the column, on hard undecomposing stone, are to be engraven the following texts—St. John iii. 16, '*For God so loved the world*,' &c.; Matthew xi. 28, 29, 30, '*Come unto me, all ye that labour*,' &c.; Hebrews xii. 14, '*Follow peace with all men*,' &c.

"As these texts are meant to rouse the insensible passenger, they must be distinctly seen. The following inscription is to be engraven on the opposite side of the column:—

"*Reader! the name, profession, and age of him whose body lies beneath, are of little importance; but it may be of great importance to you to know, that, by the grace of God, he was brought to look to the Lord Jesus, as the only Saviour of sinners, and that this looking unto Jesus, gave peace to his soul.*

"*Reader! pray to God that you may be instructed in the Gospel, and be assured that God will give his Holy Spirit, the only teacher of true wisdom, to them that ask him.*

"If any objection be made to the spot pointed out for the interment of my body, let some other be chosen where the inscription on the column to be

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erected over me may be seen to advantage. The monument is for the benefit of the living, and not in honour of the dead.

"I wish the inscription to be preserved, and leave this to my children and my children's children."

These directions were scrupulously attended to; and the monument, which marks the spot where Dr. Cheyne lies buried, besides the texts and inscription given above, bears only the initials, J. C.

"God selected a peculiar people, gave them a law, and carefully ordered the history of their sins, and their sorrows, their obedience, and their prosperity, to be recorded, that He might teach all other nations the true mode of legislation, and the true secret of national prosperity. And though I am sure that the Mosaic Law was never intended for any nation but the Jews. I am equally convinced that no nation can have the blessing of God, that is, that no nation can prosper, whose policy is not founded upon the principles continued therein, and illustrated by the New Testament."—*Rev. Dr. M'Caul.*

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THE DIVINE ATTRIBUTES OF HOLINESS.

PEOPLE affect to feel deeply for the interests of morality, as if they were likely to suffer by the doctrine of grace. Now what is this but to impugn the infinite wisdom and prescience of the Lord of the universe, as if He did not forecast all events, and had not provided an adequate remedy for the evil. It is no other than setting of human policy and contrivance in the place of divine wisdom. Surely we must believe that the Being who is perfect in all his attributes, best knows how to guard and protect them! and as His holiness is without spot or blemish, so it would be impossible any essential defect could enter into the laws which He has himself enacted for its preservation. What then is Puseyism aiming at? no other than by *popish and carnal* means, the very end which God has in his infinite wisdom provided for in his Gospel, (viz.) to secure his own holiness and justice, and while he is thus just to be the Justifier of his people, (Rom. iv. 5.) who are in themselves (like the rest of mankind) utterly void of strength or righteousness. Doubtless that scripture would never have been left on record, if the Truth of God had not stood invulnerable (2 Cor. xii. 9.) "My grace is sufficient, &c." "not of works lest *any man should boast*," (saith the Apostle), and boast he would fast enough if he had any reason, but it is evident from the nature and tendency of divine grace that it can only lead to

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humility—let any one ponder well that Scripture (1 Cor. iv. 7.), and then let him boast if he dare—he will be rather led to adopt the sentiment of the Poet:—

> "What is all righteousness that men devise
> What but a sordid bargain for the skies?
> And Christ as soon would abdicate his own,
> As stoop from heav'n to sell the proud a throne."—COWPER.

SENEX.

"* * * It is not that modern faction, an alliance between church and state, but their perfect identity, which is here promised. (Ps. ii. 8.) An alliance between Church and State is as absurd to right reason as it is opposed to fact and foreign to scripture. History has left no record of a compact entered into between Church and State. The scripture contains no trace of such alliance ever having existed. Reason declares that such a state of things is impossible. Either the state is composed of the unbaptized, (and then an alliance is unlawful:) or it is composed of the baptized, and then the State is part and parcel of the Church—and to talk of alliance is absurd. The sacred history tells us of a nation where Church and State were identical. The prophecies announce a happy time when this identity shall be universal."—*Rev. Dr. M'Caul.*

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THE CHURCH OF ROME APOSTATE BEFORE THE COUNCIL OF TRENT.

MADAM,

IN the first number of a Series of pamphlets entitled "Our Reformed Church," conducted by clergymen of the Church of England, and intended as an antidote to that fearful heresy Puseyism, I am grieved to see an attempt made to uphold that Romish figment Apostolical succession by lineal descent. In order to this, common sense is outraged and history perverted and falsified. At page 52, the writer observes—"It might be easily and convincingly maintained that the Reformers of the Church of England were the ordained men of *the Church of England* and NOT of *the Church of Rome*, and that the whole body of bishops and inferior clergy who conformed to the reformed Liturgy, were men who had been ordained ministers of the Church of England and not of the Church of Rome."

Now, Madam, I apprehend there is not one syllable of truth in all this. Every school-boy knows that our Reformers were born and bred, baptized and ordained, in the Church of Rome, and that they separated from, and renounced all communion with, that apostate church. Bishop Marsh in his "Comparative View of the Churches of England and Rome," says, "If Protestants assert that separation from an established church must be sinful, they join

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the Romanist in condemning the Reformation. For though our Reformers brought us back to the true church, they *certainly separated from the church which was then established.*" (See Appendix Note C.) This is a plain matter of historical fact, which all the sophistry in the world can never disprove. But when learned men have a theory to maintain, especially such an absurd theory as Apostolical succession by lineal descent, they will pervert history, and wrest Scripture too, in order to support their ricketty bantling. But this is not the right way to assail Puseyism: Apostolical succession is the favourite doctrine, the strong hold of this "*modified form of Popery.*" It is, however, an untenable position from whence our clergy must be dislodged, for they will never voluntarily surrender it. Mr. Marks in his valuable pamphlet, "Danger and Duty," calls upon his brethren in the ministry to give up this intolerant doctrine. He says, I consider this delusion (Apostolical succession) to lie at the root of all high church extravagances, of all Puseyism, of all Popery, and of every kind of spiritual intolerance; I would most earnestly beseech you to break from this leading snare, to rouse yourselves from this self-exalting temptation; and 'not to think more highly of yourselves than ye ought to think.' Look my brethren, with prayer and calmness on this scheme. Look at the fruits it has borne in every age of the church, when armed with power. Look at what it is now doing; and then ask, 'Can such views and such consequences be agreeable to the mind of Christ Jesus?' . . . . Be assured it is a delusion, and one as destructive of harmony and peace in England, as *high-caste* is of universal sympathy in Bengal.

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Another sophism attempted to be foisted on the world by these clergymen who are unwittingly injuring the cause of Protestantism is, that the Church of Rome was not an apostate church before the Council of Trent, but she became such at that period. At p. 52, the writer of the pamphlet above alluded to, says—"In order to a full understanding of this subject the chief point to be opened is, the state of the Church of Rome *before the Council of Trent*, as contrasted with her state *after that Council*. The difference between her state before that Council and her state after its sittings was so great—so essential—so pervading the most particular and vital points of doctrine, that the change caused by the reformation in the Church of England scarcely, if at all, surpassed it in importance." The writer then proceeds to specify several doctrines which were then, for the first time adopted, settled, and formally avowed by the Church of Rome, and which, he contends, were open doctrines until sanctioned by the Council of Trent. But the writer, for obvious reasons, omits to place *image-worship* in the category. He, surely, could not be ignorant that the worship of images was expressly enjoined by the second Council of Nice. This, therefore, could not be considered as an open question. Mr. Milner, in his Church History, observes, "In the year 787, the Second Council of Nice was held under the empress: and of such a Council it is sufficient to say, that it *confirmed idolatrous worship*." Now, if there be one sin which more than another divorces a church from Christ, it is idolatry or spiritual adultery; hence, the Church of Rome, before, as well as after, the Council of Trent was an

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apostate Church, she was the "Mother of harlots and abominations of the earth."

An able writer observes, "It is now attempted to lay the blame of Popery chiefly at the door of the Council of Trent. The blasphemies, errors, and iniquities of that Council were no doubt great, but not without parallels in former Councils. It was not the Popery of the Council of Trent, that our first Reformers opposed and rejected; for its decrees were posterior to them. . . . . The blame is put upon the Synod of Trent, in order to apologize for earlier Popery." Yes, when learned Divines have a favourite hypothesis to support they can suppress what is true, and suggest what is false. But truth loves plain dealing and abhors fraud. At p. 59, the cause of all this fallacious reasoning discovers itself: the writer observes,—"Viewing her, (the Church of Rome) therefore, before the Council of Trent as only corrupted, and after that Council as apostate, it is easy to understand how her orders might have been perfectly valid before the council, while they were utterly invalid after it. The sacraments and orders of a church before apostacy are valid, though the sacraments and orders of the same church after apostacy will be invalid. . . . Now as all the reformers of the Church of England, and the whole body of the reformed clergy, who conformed at the Reformation, were ordained before the Council of Trent, when the stream of apostolic ordination was *pure;* and as the present orders of the Church of England is the unbroken succession of those orders: so the invalidity of the present orders of the apostate Church of Rome is no bar to the validity of the present orders of the Church of England."

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This reasoning *may* be very ingenious, but it is *certainly* very Jesuitical. As the Romanists are under great obligations to the Tractarians for fighting their battles, and thus saving them the trouble of fighting themselves; so the Tractarians have reason to be much obliged to those clergymen who come forward as champions of the Protestant cause to assail Puseyism, and yet really promote its crafty designs by defending their favourite dogma. It would be well for Protestantism if *such* advocates would withhold their support. If our clergy, instead of following Mr. Marks's advice, pertinaciously cling to apostolic succession, I anticipate no good from any efforts they may make to arrest the progress of the pernicious heresy which now threatens to unprotestantise our church and desolate our country.

A PROTESTANT.

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Review of Books.

ESSAYS ON PARTIAL DERANGEMENT OF THE MIND *in supposed connexion with religion. By the late John Cheyne, M.D. F.R.S.E. M.R.I.A. Physician General to her Majesty's forces in Ireland, &c. &c. With a portrait, and autobiographical sketch of the Author.*—Curry and Co., Longman and Co.

THE name of Dr. Cheyne is held in very dear remembrance in Ireland, both as a Physician and a Christian. We have here a work calculated farther to exalt it in both points of view. The importance of the subject is apparent at a glance; and he has so treated it that a child may comprehend his meaning. The book is a most useful manual of practical faith, calculated to direct, to caution, to cheer the believer in every stage of his progress, whether sick or well, weak or strong. Its good sense, and sobriety of feel-

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ing are remarkable, conjoined with clear, decided views of doctrinal truth. To a professional brother we think it must be valuable; as the autobiographical sketch cannot but be very encouraging to any aspirant of tolerable abilities. There are two or three passages with which we must enrich the body of our Magazine, and we here take leave of the book, as far as noticing goes, with thanks to the surviving friends who have laid it before the public.

A CHARGE *delivered to the Clergy of the three dioceses of Calcutta, Madras, and Bombay, at the primary Metropolitical Visitation, in the Autumn of* 1842, *and the Spring of* 1843, *by Daniel, Bishop of Calcutta, and Metropolitan of India.*—Seeleys.

No small measure of solicitous alarm was excited by tidings received that in this his Metropolitical Charge, the Bishop of Calcutta had enjoined on his Clergy silence respecting Tractarianism. It was feared that his lordship was tainted—was beginning to compromise: that he would, at least allow these deadly delusions to overspread his enormous fold without interposing any barrier; and by underrating their dangerous importance, afford them a negative encouragement pregnant with peril to the cause of truth.

If any of our readers partook in such fears, we can so far set their minds at rest as may be done by an assurance that such an onslaught has never, to our knowledge, been made by Episcopal authority upon these heretics and their heresies. The Bishop of Calcutta hunts them with indescribable ardour out

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of every nook and cranny, every shift and subterfuge, every jesuitical labyrinth in which they seek shelter. He arraigns Puseyism, tries, convicts, and executes it: and exhibiting to all India the trophy of his righteous indignation, proclaims, "Behold the head of a traitor!"

He has proved the point of actual *treason against Christ;* he has established the fact of absolute *identity with popery:* and with the deep spiritual abhorrence of a faithful Christian, with the uncompromising hostility of an honest Protestant, he flings the abomination from him. It is impossible to describe the spirit, the vivacity, the force, the fidelity with which his lordship has laid open the iniquitous mystery, and warned his clergy, and, through the press, his whole flock, and the empire in general against it. May the God of truth bless him, and establish his work! It is true, he does mention something about meeting in silence the advance—in the "silent despondency" of the British at Waterloo, so admirably described by Dr. Cooke, perhaps. Varieties of opinion may exist as to the judiciousness of this counsel; but the Bishop knows how much farther example will go than precept. We think he has been misunderstood, too, in this matter; we do not see it in the light of a silencing plan.

Take this charge as a whole, it must gladden any christian heart to peruse it: take the second division relating exclusively to Puseyism, and we behold a most awful exposure of the device, blended with the finest exhibition of those divine truths which it seeks to subvert. We rejoice to think how the spirit of this true Bishop will be refreshed by hearing of the stand so successfully made in ISLINGTON against

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the recent attempt in their diocese: and we trust that his brethren at home will continue to strengthen his hands, by fervent prayer, for the mighty work to which he is called.

The only one thing wanting in Bishop Wilson is an open acknowledgment of his error in 1829; that he feels it to have been an error, we cannot doubt—its frightful results are but too apparent in this *judicial infliction* of a popish plague on the Church of England, no less than in the sanguinary aspect of poor Ireland. Out of the very many who helped to plant that deadly tree, through an honest mistake as to its real nature, there are, however, very few labouring to lop off its boughs, and destroy its poisonous vegetation, with so fervent a heart and so energetic a hand as the Bishop of Calcutta.

THE PEOPLE OF CHINA, *their history, court, religion, government, legislation, institutions, tribunals, agriculture, language, literature, manufactures, arts, sciences, manners and customs: to which is added, A sketch of Protestant Missions.*—Religious Tract Society.

The Chinese Exhibition, now in London, has no doubt been visited by most of our friends in that quarter: it is certainly unequalled in interest and attraction by any similar thing that we have seen. The little book now before us presents to the mind's eye a sketch by no means deficient in graphic power, the occasional illustrations being evidently borrowed from the collection, and very accurately given. It is

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a truly christian work, calculated to excite christian sympathy for a people whom we have most grievously wronged.

THE NEW IRISH PULPIT; *or gospel preacher. Vol. V.*—Robertson, Groombridge.

The Lord has seen good to place the church of Ireland, including all members thereof, in extreme jeopardy. They are indeed "as lambs in the midst of wolves:" and they are too, through the abundance of divine grace, gifted with wisdom and harmlessness to meet any exigency in the spirit of their Master. We behold in this volume another token for good, on behalf of dear Ireland: it seems to re-iterate that preserving voice—"Destroy it not: for a blessing is in it." Many and fierce are their foes; but the faithful men whose teachings fill the book well know how much greater is He who is for them, than all that are against them. It is full of heavenly truths, eloquently spoken; and we press it on our readers as the voice of the noblest protesting church at this time on the face of the earth.

EVENINGS IN THE LAND OF UZ; *a comment on the Book of Job, arranged for family reading, by Mrs. Henry Van Hagen, Author of "Walks and Scenes in Judah and Galilee," with introductory pages by Isaac Taylor, Esq.*—Seeley, Burnside, and Seeley.

THIS volume for family reading is from the pen of one

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of our early fellow-helpers. Our readers will recognize the initials. She has now taken us into the land of Uz, very much to our gratification and profit. The book is divided into short portions, for continuous evening readings in the family, and is admirably adapted to interest and instruct the youthful mind.

THE WIVES OF ENGLAND: *their relative duties, domestic influence, and social obligations. By the Author of "the Women of England." Dedicated by permission to the Queen.* Fishers.

There is a great deal of admirable good sense, and sound judgment, directed too by enlightened piety, in this volume. The style is remarkably pleasing, abounding with lively remark. We think it as nice a bridal gift as could well be selected; though the peculiar doctrines of the gospel *might* have been made far more prominent, to the evident improvement of the work.

THE BRITISH JOURNAL OF HOMŒOPATHY. *Published Quarterly.*—Leath.

'WHAT *is* Homœopathy?' is a question so often put to us, that we are induced to inform such querists where they may obtain an answer. The fundamental principle of this school is:—"that diseases are cured most safely and effectually by small doses of such medicines as are capable in large doses of ex-

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citing, by their direct action on healthy individuals symptoms of a very analogous nature." This is the key to the whole matter; and we think it but fair to the school in question to notice the very excellent "Journal" now put forth. We very much wish a fair trial to be given, in the way of *honest investigation* to this much maligned system.

THE RESTITUTION OF ALL THINGS. *By the Rev. W. Pym, M.A. Vicar of Willian, Herts.*—Nisbet and Co.

A BOOK for the times in which we live, written by one who with a most scriptural eye regards alike the prophetic intimation, and the signs of its coming fulfilment. We exceedingly enjoyed the perusal of this book, eepecially in what regards Israel. We shall probably return to the subject ere long.

GOD'S ANCIENT PEOPLE NOT CAST AWAY. *A Sermon, preached at the Episcopal Jews' Chapel, Cambridge-heath, on Thursday, May* 4, 1843. *By the Right Honourable and Right Reverend Charles James, Lord Bishop of London.*—Fellowes.

IT is delightful to trace throughout the whole of this excellent discourse, the clear, sound, scriptural view taken by the Bishop of London of this momentous subject. On the obvious principle of taking it for granted that the LORD means what He says, the same conclusion must necessarily be arrived at by any

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honest reader of the scriptures; but so inveterate has the habit become of phantomizing away the most solid truths of holy writ, that it is only of late we have seen an approach towards anything like a just interpretation, as regards the destiny of God's ancient people. This testimony, borne by such a man as the Bishop of London, is invaluable. Happily, our unbelief cannot affect the fulfilment of God's promises to Israel; but we greatly rejoice to see the veil of ignorance in process of removal from the Gentile churches.

"SIMPLICITY corrupted," is a spirited sermon against Puseyism, by the Rev. G. A. Rogers, M.A. Curate of Weston-super-mare. (Nisbet and Co.)

"EDUCATIONAL responsibility," a sermon by the Rev. James Ralph, Chaplain of Pentonville prison is a most solemn, startling appeal on behalf of the young. (Seeley's.)

"THE Estatica of Youghal," a letter to the Earl of Shrewsberry, by the Rev. John Aldworth, Youghal, is a complete exposure of the enormous fraud recently practised in that place by Popery. (Dalton.)

OF small books, we would notice The "Juvenile Missionary Manual," a very sweet collection of hymns, some original, some not, published by Hatchards.

ALSO, by the Religious Tract Society, a Memoir of

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the Rev. Henry Möwes, a most interesting work: and a "square book" on "Electricity; its phenomena, laws, and results." The Author is the Rev. Edwin Sidney: the book is of a very high scientific order, full of valuable information. The "Sense of smell" is the last of the little series of natural history: "the Ear" preceded it.

THE Protestant Association have published a speech delivered by the Rev. Hugh M'Neile at Manchester, entitled "The Papal Antichrist." This is one of the most admirable of the many expositions given of a subject on which Mr. M'Neile may be contradicted, but has never yet been confuted. He has here laid hold on the very passages addressed by the impugners of the orthodox interpretation, and *by them* proved that to Popery and to Popery alone belong the marks of the great Antichrist. The daily advances of this foul apostacy towards the summit of power, make it a matter of immense importance to keep in full view the fact, that it is HE the man of sin, the son of perdition, whose coming among us is after the working of Satan; but of whom the Lord has declared that He will consume and destroy him. Such comfort we shall soon find to be indispensable to us.

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THE PROTESTANT.

THE fact of this little Magazine having been adopted for republication in the United States, is a matter of very deep thankfulness to its conductor. The Lord has a noble church there, in externals variously constituted, Episcopal, Presbyterian, Congregational, but in spirit one with each other, and with us, and with our Divine Head. Very sweet and pleasant it is for brethren to dwell together in unity, when a wide, unfathomable world of waters separates them: very sweet for those who may not expect ever to see one another's faces in the flesh, to bear continually in mind their certain meeting in their Father's happy home. The honour put upon this humble periodical by dear brethren across the Atlantic was never contemplated by its Editor: and it is now to her a very gratifying reflection that, throughout the range of its nineteen volumes, she does not believe a word can be found partaking of a spirit otherwise than affectionate and respectful towards those brethren. May He who is the Author of peace strengthen the bond between us!

But the duty of faithfulness in dealing with public sin at home becomes somewhat more difficult, when performed under a full consciousness that such exposure will circulate widely where nationality would rather lead us to make the best of our own people's transgressions; because it cannot be but that a some-

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what Anti-English feeling prevails occasionally there. We must all go back to the foundation, and look upon the human family in its fallen state, alienated from God, led captive by Satan at his will, and still under that judicial brand "hateful and hating one another." We shall then mutually be led, not to measure ourselves by ourselves, or to compare ourselves among ourselves, each to the disadvantage of the kindred nation; but to pray one for another that we may be healed. Once adopted into the family of God, having access to Him, by one Spirit, through Christ, every wall of partition falls down, and as our faith and hope, so our interests, affections and sympathies will become one.

'And the battle of Protestantism,' said my uncle, 'is being fought so bravely there. Look at what our noble ally M'Ilvaine, the dear Bishop of Ohio, has done for us, no less than for America, in his masterly exposure of the heresy that taints both churches. Popery, unmasked Popery, is waxing strong without, and assailing us all with the old weapons; but this new process of mining has answered so well in England that it will be put in practice wherever Christ has a Church, identical in spirit and plan, if not in form. How long is it since Number Ninety was published?'

'A little more than two years.'

'Ay, and now that the whole body of Tractarians is firmly established on that ground, and what seemed at the time an incredible venture has become perfectly familiarized—now that those who at first trembled at such an advance, look back, smiling, on their former timidity, and hold the post as a matter of course—now it behoved the nominal leader of the

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sect to take another stride, and to preach up the mass. A prodigious movement, in the sight of some who have never fixed their eyes steadily on the ultimate object of the manœuvring squad, but still only a step to greater abominations than these.'

'There cannot be a greater abomination than the mass.'

'But this is only the doctrine of the mass: we have it not yet in substance before us. To shew you, however, how anxiously we, that is to say the Protestant congregations of the land, are watched, and what an increased measure of circumspection is called for on our part, take this extract from a Popish Periodical, the *Dublin Magazine*, and study it well with a view to your deportment in public worship. Here it is. Such a system of espionage has long been carried on, in churches, in communities, and seminaries, and in families; but though these tricks of the Jesuits were known to be in full operation, forming the connecting link between Oxford and Rome, the deliberate detail thus drawn out may startle some of us, by its cool calculating precision, and by the influences so composedly drawn from what has been collected. Here it is:'

"It is to us a matter of considerable gratification that we have it in our power to communicate to our readers the result of inquiries instituted in order to ascertain the progress made towards Catholic unity in England.

"The parties employed in the London district have reported as follows:—

"Out of 215 churches and chapels of the Establishment visited, there are 153 in which the congregation bow reverently to the altar at the naming of

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our Saviour, evidently acknowledging his presence in the holy elements; in the remaining sixty-two churches there appeared some confusion of idea upon the point both with clergy and flocks; in some few instances, the altar and holy eucharist appeared to be altogether despised; in thirteen churches the clergy bow lowly on passing and repassing the altar; in twenty-seven the sacred elements are placed on the altar before the worshippers at each service, the reverence tendered being therefore to them rather than to the altar itself; in all these last-mentioned churches the clergy and the whole congregation turn to the altar; in seventeen of these the altar is decorated with tapers; in nine churches the blessed crucifix is placed near the altar: in forty-seven the holy emblem of the Passion is placed before the congregation either on or above the altar. It is most gratifying to observe that the blessed Virgin is represented (mostly in the windows over the altar) in twenty-five instances, besides many other apostles and canonized saints; in twelve instances these representations of the Virgin have remained from atholic times unmolested; in all the churches recently constructed a space for processions has been left in front of the altar, and in some few instances, shifting benches have been substituted for pews. In forty-seven churches, the hours of service have been assimilated to those of matins and High Mass of our holy Church. The unhallowed service formerly read on the 5th of November, charging the Catholic Church with the crime of the Gunpowder Plot, is almost entirely discontinued, it is only observed in twelve churches out of 215 visited."..." Surely every member of our holy Church should redouble his

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prayers, seeing how they have availed to bring about this blessed approximation to Catholic unity. We may anticipate shortly, should liberal councils prevail in the nation, that at least one Catholic service may be performed each Sabbath in the Churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangements of the National churches.

"This, surely, is the least concession which we can require from those who monopolize at least nine-tenths of all the buildings erected by Catholics."

'Now,' resumes my uncle, 'this is a fair specimen of what is aimed at. O'Connell's bragging prediction of Mass in Westminster Abbey was laughed at; nevertheless it is the avowed expectation of the whole body: and, proceeding at the ratio of their hitherto progress, our rulers are likely enough to arrive at that point of concession. Statistics like the foregoing will guide them in their deliberations, as to how far the remaining Protestantism of the country will permit them to advance; and this leads to an important enquiry on our part. What countenance are we, in Christian duty, bound to give to their shameful inferences, by compliance with established customs?'

'I have thought much on the point, uncle; and I feel that God requires of us a more open, marked, unequivocal protest than we have before been called on to make, against these pestilent heresies, revived in our Church.'

'On the subject of bowing at the name of our blessed Lord, the rubric is perfectly silent. One of the canons appoints it to be done, not in the creed

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particularly, but whensoever He is named. Now, I always have held it a very meet and becoming token of acknowledgment of His divine nature, when dwelling on the particulars of His incarnation; but I confess that I am staggered now, and inclined to give up the practice. What say you?'

'I feel reluctant to discontinue even an outward gesture that betokens reverence towards my glorious King: but after such a detestable perversion as this has been put forth, I would rather die than give occasion for any human being to suspect me of the idolatrous crime.'

'Well; one point is clear. We must not face to the table when we bow. The most indifferent thing becomes of immense importance under such circumstances as we are placed in. I say, turn from it; as a matter of conscience before God and man, turn another way. I know that many will be withheld from doing so, through the dread of singularity: but we must, ere long, be singular even unto death; and a little practice, on a point so serious as this is here made, will help us on our way. Altogether we stand in a fearful position: our old churches do contain too many relics of the idolatry that once polluted them: the fantastic carvings, directed by Popish superstition, and the gaudy glass that bears those unhallowed representations once worshipped, and now about to be worshipped again by too many of our infatuated congregations; these things, carefully copied by modern architects in the pay of Rome, or under the illusive influence of Rome's invisible master—these things call on us for increased circumspection at every step we take.'

'One point we must not overlook: here is an

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account of twenty-seven churches where the bread and wine are kept constantly on the table. This proves, does it not, that the hateful doctrine is held by those who have the management in such churches?'

'It proves either their apostacy from the truth, or their disgraceful ignorance and folly. In either case, no real Christian is justified in attending such a church.'

'O'Connell talks of concessions to Popery in Ireland: any such step will tend to the vast encouragement of Popery here; and our government must know it.'

'My dear, there never was so awful a perplexity in the path of England's rulers as Ireland now is. The difficulties become absolutely insurmountable, save only by one means, which our governors, I fear will not adopt. In order to comprehend the case, we must go back to a period antecedant to the Union, and take a retrospective glance at the rebellion of 1798.'

'That rebellion was a very plain practical exposition of Popery.'

'Yet in its origin it was not Popish; and here lies the root of the matter, too generally overlooked, forgotten, or unknown. The originators of that bloody rebellion were, avowedly, followers of the infidel revolutionists of France. Protestant in name; but wholly destitute of any faith whatever. Their object was to follow the example of France, to overturn the government, massacre the nobility, clergy, and landed gentry, and to part among themselves the gory spoils. French intrigue, ever active against England, was spurring on the conspirators, with the

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promise of abundant aid to accomplish the ruin of their country, which would then become the prey of such fearful allies, and serve as a way of approach to England. At that time, Popery was at a low ebb, as to any other power or influence than that which it always exercises over the minds, wills, consciences of men: it was, however, numerically overwhelming; and the infidel party found it hopeless to proceed without its instrumentality. Accordingly, the priesthood were gained—a task of easy accomplishment, seeing how certain they were of gaining their own ends thereby. You know the issue: the first contrivers of this foul plot were permitted to exercise a little seeming authority for a while, but their influence was soon overpowered, their persons insulted, their very lives rendered unsafe, by the workings of the mighty machine so easily set a going—so impossible to stop. Henceforward the matter became a regularly popish one. The massacres suggested in the counsels of infidelity, were perpetrated by the pikes of popery; and the war of extermination proclaimed against popery became a war of extermination against protestantism. When this had been put down, at a frightful cost, the measure for some time contemplated in England, as a royal road to the solution of that perplexing problem, the governing of Ireland, a legislative union was pressed forward and accomplished.'

'And was not that a wise measure?'

'With its wisdom or folly I have nothing to do: it was carried. Some few there were who considered that to instruct, to Christianize the native race of Ireland, to overcome evil with good, by carefully seeking their welfare; to supply the church with a

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faithful, working clergy; to provide every inducement for keeping the landlords at home, and to afford the people employment by entering upon national improvements, draining the immense bogs, bringing the almost boundless wastes into cultivation; by giving a fair-field to commerical enterprize, through the wonderfully productive capabilities of the country—her fertile soil, her extensive mines, her abundant fisheries, her noble harbours—but why do I talk of all this? It is past and gone now; the alternative was rejected.'

Here my uncle paused for a moment: but presently went on.

'You know Sackville-street, and other noble streets, where the tall, spacious houses give evidence of having been designed for far different uses than now they are applied to. In quest of lodgings there, we have wondered at the lofty proportions, the highly wrought finishings of apartments that we may characterize as marked by a dreary grandeur little consistent with the light, cheap, flimsy fittings necessarily placed there. Well, those were the abodes of Ireland's Protestant Aristocracy, and her wealthy commoners, congregated during the parliamentary session; while viceregal dignity wore more of the attributes of royalty, the prerogatives of which it then exercised in a far higher degree, than now. All this was transferred to London—all but the bare and empty dwellings, doomed to crumble as fast as their substantial structure would allow; or let out to such occupants as could be found. Meanwhile the land was left in the hands of agents, who at best could have no such feeling of personal interest in it and its poor tenants as would belong to the proprietor:

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and the people, roused from a state of passive idleness to one of active mischief, were wholly abandoned to the operations of the popish priesthood, equally roused from comparative depression and obscurity, to political importance, extended influence, and that species of watchful excitement that a carnivorous animal experiences when it has once had a taste of warm blood, and longs to seize another prey. I speak not here of individuals so much as of the system. Popery is in its nature murderous; it holds and teaches that God delights in the death pang of an unbeliever; and it brands with the name of unbelief whatsoever rejects its own enormous lie.'

'I see plainly, in this, the origin of increasing absenteeism on the one side, and of progressive violence on the other: but to what does it tend? Is my uncle become a repealer too?'

'No, my dear, very far from it. I set out with a remark on the unprecedented difficulties that surround the English Government at this moment; and I am now tracing the steps by which we have arrived at so awful a dilemma. Popery, finding itself so far left in possession of the field, carried on its operations with vigour, and commenced mingling clamour with threats, for the concession of mere power. Formerly, the actual abode of Ireland's legislators among the people induced them on a principle of self-preservation to keep Popery in check. Too true it is that their checks were laid rather on the Papist than on his fatal religion. They interposed between his hand and violence, but not between his soul and hell. Still restraint *was* laid upon the manifestation of the desolating principle, so long as personal security was

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at stake: but, removed to a safe distance, alienated from the land of their birth, luxuriating in the splendours of the English Metropolis, and habituated to pass the leisure season, not among their own tenantry, but in countries where Popery reigns in absolute sovereignty, and brims high the cup of her fornications, sweetened to every palate; can we wonder that many who ought to have tightened the rein on the turbulent priesthood at home, relaxed it more and more? Legislating for Ireland as for a distant, but very troublesome province, they threw to the howling cerberus of Popery sop after sop, to obtain a respite from his yells; and in so doing they utterly gave over the native race of Ireland to his infernal jaws.'

'But this was not a necessary consequence of the union.'

'No, certainly not. It was a natural consequence nevertheless, for man's nature is selfish, cruel, and otherwise evil. In 1829, the great sop of all was administered: one so substantial that they believed it would gorge the creature, and leave him, like a Boa-constrictor with a fat sheep in his paunch, to lie quietly coiled up, at least in their day. O fools, and blind to every sign of every time since Popery existed! The horse-leach has one daughter more now than he had in Solomon's days; and when would Babylon the Great be satisfied? Never, till, like the progressive corruption of the tomb she had wholly absorbed into herself every consumable element around her; and was left to perish through the repletion of rottenness, that had nothing more to prey on.'

'That process has been going on in Ireland to this day.'

'True, everything has been swallowed that was

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placed within her grasp; but I can tell you there are some things more easily gulped down than digested; and which must be disgorged. In other words, much that has been extinguished so far as the name and outward aspect go, exists in unchanged reality, and will struggle again into light and sight, ay and into fight too! This our rulers very well know: they know that Protestantism lives, more vigorously in Ireland than in any country under heaven; and they see before them a civil war, which they cannot avert. Thousands there are who will die at their posts, unresisting martyrs: who will not flee at the wolf's approach, neither lift the carnal weapon; but who, as they so lately took joyfully the spoiling of their goods, will now no less joyfully yield their lives, for Christ's sake and the Gospel. Oh, shame, shame, shame to cowardly, treacherous England, who has used that precious church of the Lord as a mere article of political traffic, in her own speculating market of expediency!'

'But that church *is* the Lord's, and man can neither buy nor sell it; neither shall the gates of hell prevail against it. That faithful, zealous, missionary, protesting church! Woe to the statesman who shall dare to lay his unhallowed finger on that ark of God!'

'It will be done, I fear; time will shew. But now mark: while France was boastfully Atheistical, she helped the infidel planners of the former rebellion to carry out their atrocious designs; and even when Popery had superseded them, she dispatched her fleet and landed her troops in aid of the rebels. But England had then a shield, even her unbroken Protest, which hung over Ireland also; and the foreigner

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sheered off again from the rescued land. Now, France is again Popish; essentially so, and as far as her government goes, professedly and practically Popish; and it is no secret that multitudes of foreign helpers surround O'Connell, French and Italian, prepared to assist him to the utmost: for well do they know that, once possessing Ireland, they may sit down, at their leisure to complete the subjugation of the whole empire. Where now is our shield?'

'It makes me giddy to look round on the dreadful scene! What can the wisest of statesmen do in such a case as this? They cannot retrace; they cannot re-occupy the ground thus left in possession of an enemy who drives them before him; and even if they go on, leaving it wholly in his possession, they cannot avert a civil war. Thousands there will be, of unresisting martyrs, as you say; but there are hundreds of thousands who will deal blow for blow, and sell their homes, their families, their country, their lives, at an awful price indeed.'

'At this point we have arrived, that nothing *can* save the country but an act of divine mercy interposing in behalf of the helpless—of the helpless victims marked for slaughter, and the helpless murderers, blended, and bound in chains of darkness. This is the one alternative that I dare not hope our rulers will adopt, to command a general act of national humiliation, fasting, and prayer. The Lord alone can still the madness of an excited people: the Lord alone can say to this stormy sea of animated waters, "Here shall thy proud waves be stayed." And that He CAN do so, overruling all for the actual glory and peace of the land, what man among us, now in authority, will dare to stand forth and deny? Yet no

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appeal is made to Him who only can help: men are now too arrogant to humble themselves before God, and the haughty spirit that precedes a fall is rampant everywhere. His people will pray, and a blessed privilege they will find it to join in such supplicatory prayer on an appointed occasion: but what a fearful thing it is, when neither church nor state comes forward to do what practical infidelity alone can prompt them to consider needless or useless!'

'If even all our friends saw the nature and extent of the peril as we see it, a mighty cry would ascend to the Lord.'

'Yes, and an answer would be sent, at least as regards themselves and their households. But there is no paralysis like that of national guilt.'

'I know not when I felt the load of it so heavily as now. A few Sundays back, I was present where a sermon was to be preached and a collection made, in aid of the Church Missionary Society. The following hymn was sung:

Hark! what mean those lamentations
Rolling sadly through the sky?
'Tis the cry of heathen nations,
"Come and help us, ere we die!"

Hear the heathen's sad complaining,
Christians! hear their dying cry:
And the love of Christ constraining
Join to help them, ere they die.

The vision that rose before my mental eye was of a *Christian* army advancing among the mountains of Affghanistan, over the plains of Scinde, or debarking on the coast of China. I felt as if we were mocking the Lord.'

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'Ah, viewing it in that light, Christian England brings souls to Christ by tens, and forces them into hell by tens of thousands. But the one is a national, the other an individual work. My heart never so quails as when I hear Christian people giving thanks to God for what we have gained at the expence of those ruined souls, descanting on the value of the spoil.'

'As if a highwayman should lay down the pistol that he has discharged, and the booty that he has taken, to clasp his hands over the stiffening corpse in thankfulness for the bounty of heaven in so enriching him. God forbid that we should do it!'

'Amen! This national covetousness is national idolatry, and we shall be dealt with accordingly I fear: from that root spring the crimes that defile a Christian people. Instigated by covetousness, man holds his brother in slavery, sells him as a beast in the market, shuts his soul up in ignorance and darkness, plunders him by conquest, murders him in battle, and perpetrates all the other enormities under which earth groans. Let it be our hourly prayer that we may be enabled to keep our garments; and while interceding for others, not neglect that which is committed to ourselves. Never was individual holiness so extensively important, individual example so weighty: never was the call so urgent to keep our own loins girded, our own lights burning, and ourselves in watchful expectation of the Lord's coming to proclaim, "Those mine enemies that would not I should reign over them, bring hither, and slay them before me."'

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THE

CHRISTIAN LADY'S MAGAZINE.

AUGUST, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER II.

If a false standard were not adopted, even by spiritual persons, in reference to the things that pertain to this life only, it is not possible that educational works should retain their present complexion in a community professing to be under the influence of scriptural principles. "The Bible, the Bible alone is the religion of Protestants," wrote Chillingworth; and this most just assertion is echoed on all sides: but when we come to the grand practical point of making the Bible our universal test, we find numerous evasions adopted, which positively neutralize the sentiment. As the Bible alone, so, most assuredly, the whole Bible is our religion; and our religion being that which concerns us as creatures for eternity, whatever concerns us as creatures of time only must be held

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in complete subservience to it. Religion—our religion is the light by which we are to survey and to scrutinize; to select and reject; and what is our religion? "The Bible—the Bible alone." What part of the Bible? The whole Bible; every part of it.

In words, every Protestant will probably admit this: but exceptions are taken, or at least doubts are started, which must be broadly met. Concerning the Hebrew Scriptures, we often hear it said that with the Law of Moses *we* have nothing to do, except as a system of types and shadows: that the historical parts are only calculated to show us the universal corruption of man's nature, the deceit and desperate wickedness of his heart. That the prophetical portions, being chiefly fulfilled, stand as evidence of the truth of revelation, the certainty of judgment to come: while such as are yet unfulfilled are matter of faith and hope only. Then, as respects the New Testament, some say it is given us solely for private, individual use; a closet companion, a rule of faith, and a pattern for our daily walk; that the gospels are to show how perfectly every thing shadowed forth in the law of Moses was fulfilled in and by the Lord Jesus Christ: while the epistles provide a complete system of doctrine; a summary of the will of God, and the whole duty of man.

Now, the fact is, that in the law given by Moses it pleased the Most High to provide us with a perfect model of government; perfection itself, because HE was King, and ordered it according to His own sovereign will. He was KING; not merely in the sense in which He was, and is, and ever shall be King of the whole universe, but actually the reigning Monarch of the nation of Israel, in such a peculiar

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way that the choosing of a crowned earthly head to preside over their commonwealth was viewed as a dethronement of their God. It is a very remarkable fact: Samuel ruled as a prophet, and he made his sons judges over Israel; a form of administrative government appointed of God, under the Theocracy; but the people complained of Samuel's sons, and said to him, "Now make us a King to judge us *like all the nations.*" Samuel was naturally displeased, at this rejection of his sons, and invasion of God's established order of things, and prayed unto the Lord; of course, for direction in the difficult emergency; "and the LORD said unto Samuel, Hearken unto the voice of the people, in all that they say unto thee: *for they have not rejected thee; but they have rejected Me, that I should not reign over them.*" And again, it is clear that the Lord, in consenting to their foolish and perverse will, did not cease from being to them the King of kings; as we find a little farther on, when Samuel had terrified them by a miraculous sign from heaven, "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a King. And Samuel said unto the people, fear not: ye have done all this wickedness, yet turn not aside from following the Lord: but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things which cannot profit nor deliver, for they are vain; For the LORD will not forsake His people, for His great Name's sake, because it hath pleased the LORD to make you His people."

The period when the LORD became King of Israel was that at which He took them out from the midst

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of another people, making them a nation, whereas before they had been but a family. When, therefore, we look at the Jewish polity, as established by the mouth of Moses and of Joshua, we are not justified in viewing it altogether as a system of types, but as a specimen of absolute perfection in the matter of an earthly commonwealth, among fallen men. We are not at liberty to imagine the possibility of any thing more perfectly adapted to ensure the welfare, the peace, the happiness of a nation, as such, than was the truly divine polity of the Jews: and as we go along, by bringing to this faultless model the laws and ordinances, the sayings and doings of such heathen, or such nominally Christian legislators as my young friends are too generally taught in their school-books to look upon as paragons of wisdom, we shall find a use for the Bible to which God grant that those in authority may yet have grace to apply it!

I shall not proceed chronologically: a few points selected from the beautiful and merciful dispensation vouchsafed to the only people who ever had the Lord God for their King, contrasted with the dreadful effects of a contrary polity instigated by Satan, where God was not known, will serve for our present study. I am not about to enter upon the ritual observances: they had, indeed, a spiritual meaning, understood by all faithful Israelites, and setting forth in vivid imagery the heavenly things which formed their pattern. A revelation, we know, was made to Moses, during the twice forty days and nights that he was with the Lord; of which no particulars are given: but what he then saw was doubtless the divine substance of that earthly shadow the glorious tabernacle, and temple service; as it is written, "Look that thou make

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them after the pattern which was shewed thee in the mount." Exod. xxv. 40. There are, however, laws and commandments, besides those on the two tables of stone, delivered to Israel, with which we have no right to take any liberties; but which we must regard as perfect models:—the copying of them would be our highest wisdom, as their neglect proves to be our most ruinous folly: and of them is the following. "In all things that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." Exod. xxiii. 13. This, one of the first commands given by Moses, was also repeated by Joshua with his dying breath: and Zechariah, prophesying of the glorious days of blessedness yet to come, shows that what the Lord then said He hath not altered, but will rigidly enforce it when again reigning over the people of his choice. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the *names of the idols* out of the land: *and they shall no more be remembered.*" Zech. xiii. 1, 2. Neither can we fasten this as an exclusive command on the Jews: for Paul, writing to a Gentile church, in reference to the idolatries from which they had, individually, been delivered, says, "The things that the Gentiles sacrifice, they sacrifice unto devils and not to God; and I would not that ye should have fellowship with devils." Yet, alas! with those who profess that their religion is the Bible alone, we find the names of such devils not only among their most familiar phrases,

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but that familiar acquaintance with them is made an essential part of education.

Our language and our literature are contaminated, and from them our minds also, with the habitual breach of the Lord's commandment—a law to Israel, a perfect model to us. I remember when a very little girl, taking my first lessons in astronomy, I asked the meaning of the names given to the planets. A book was put into my hands, a school-book, I grieve to say, written on purpose to instruct children in the pretended histories of these same "other gods," whom no Bible-reading person ought to name. The consequence was, that "the great and terrible Name" of GOD became associated in my young mind with the vilest, the most degrading, most blasphemous ideas; and at the same time I acquired the habit of robbing God of His glory, by the involuntary connexion of different departments of His universal kingdom with the loathsome characters to whose superintendence those heathen idolators assigned them. The sun, "coming forth as a bridegroom out of his chamber;" "the moon walking in brightness," "the sea lifting up his hands on high," the golden grain in "the appointed weeks of harvest," all that was made to speak forth the praise of HIM who created them, were so many links to bind my wild imagination to the same number of devils, with whom also were inevitably associated a still greater number of crimes. After this, the writings of idolatrous Gentiles, robed in all the fascinations of poetry, came into my hands. I read Homer with great zest, recognizing old acquaintance in all the profligates and loose characters with whom, alas! Satan taught the poor ignorant blasphemer to people heaven. So

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far, the Bible stood aloof, in unapproachable majesty, *and my religion with it, stood aloof from my gratifications.* But Milton broke down this last barrier, and, by blending the sacred truths of scripture with this vile fable, in the way of simile, of illustration, of continual reference to the profane, obscene mythology, completed the mischief.

It was not until I fell in with the great Antichrist, Popery, and saw how perfectly the two systems dovetailed together, and how great use Satan had made of his old Pagan blasphemy to build up the new Papal blasphemy, that I fully comprehended the nature and extent of the snare. To bring us into a ready contemplation of "strange gods," is his grand device: and had the gracious commandment but been held binding,—had men condescended to believe that the wisdom of God was above their own, the whole tissue of abominations would have vanished before the light of revelation. Not only the substance but the very names of all idols would have been buried in oblivion, and the first approach to image worship in the nominal church would have been met by a burst of indignant horror. No possible evil could in any way whatever have resulted from it; no loss would have been sustained. Poetical genius would have soared much higher, in a pure, a lofty, a brightly-illumined track, instead of being entangled in this filthy cobweb; and to say that our christian ministry, our leading professions in every department, would have been less fitted for their respective offices in a God-confessing nation, by being kept free from such defiling studies, is to cast an aspersion, to hurl an insult that I, for one, dare not level at Him who sitteth in the heavens, who is of

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purer eyes than to behold iniquity, and in whose sight these things, in high esteem among men, are an outrage, an unspeakable abomination.

This will be contradicted; but how? The command stands there, as plainly given as words can express it, and where stands its abrogation? Whence comes it that our public schools are admitted to be hot-beds of early vice, our colleges well-nigh divided between the gross immorality consequent on the study of heathen impurities, and the returning darkness of papal idolatry; our country inundated with vices which, under God's own reign, were punishable with temporal death, and of which the gospel solemnly repeats that they which do such things shall not inherit the kingdom of heaven? The breach of this law is become a national badge; our theatres are chiselled without, and painted within with representations of the same frightful mythology: and—incredible as it would sound in the ears of a simple believer in the whole Bible—our churches—St. Paul's, Westminster, and others, abound with the graven images of the devils to whom the heathen sacrificed, the idol gods of antiquity: not, indeed placed there as objects of worship, or to receive any kind of honor, but merely as elegant, chaste, becoming adornments of a christian house of prayer!

If it be asked, What has this to do with history? the reply is, It has every thing to do with the history of our declension from God; and to assert it as a first principle that "the law of the LORD is perfect," and that every deviation from that law is a step farther from Him, is my object here. I have taken one instance, not from the peculiar covenant which the Lord made with Israel as a race, but from the pattern

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of a perfect code of national laws vouchsafed to them, and made public throughout the world, that whosoever would have his kingdom to prosper might avail himself of it. Our own statute-book professes to be wholly founded on such a base: but our arbitrary selections and rejections have well nigh neutralised the whole design.

There is a commandment, the very watch-word of the Jewish Nation, even from the first delivery of that glorious code of laws to this day. A commandment which our Lord, when on earth, solemnly ratified as the first of all the commandments. It was falsely reported of Him that He came to destroy the law and the prophets; and one of the Scribes, hearing with what divine wisdom he had answered the wily Sadducees, asked, seemingly to try whether this report was well founded, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." Mark xii. 28—30.

"With all thy mind." What a safeguard is here against the prostitution of our mental powers to any purpose unsanctified of God! It is not possible for us to evade the obligation; for the very catechisms taught in our schools recite it as a divinely framed summary of the creature's duty to his Creator. We may, as alas! we do, adopt the law, and cast from us the appointed means for keeping that law inviolate; but the frightful profanity that pervades every department of society, whether glossed over by a classical polish, or exhibited in its disgusting grossness

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where such polish is unknown, this proves how fatally we have habituated ourselves to err from the path of God's most holy commandments. The mind that is truly devoted to serving the Lord in the spirit of love, will find work enough in striving against its naturally corrupt tendencies: for every imagination of the thoughts of man's heart is only evil continually; and nothing but the indwelling of the Holy Spirit can enable him to present a steady front against the assailing foe so strongly posted in the thoughts of his mind and desires of his heart. Was it not, therefore, a merciful provision that forbade the permitted lodgment in that mind of any thing with which the Holy Spirit could not possibly have fellowship? Does not common sense, when fairly brought to bear on this point, testify to its reasonableness—its necessity, even in the sight of man? We know from every part of the Bible how hateful to God is idolatry; how severe His just vengeance on offenders of that stamp; and alas! seeing the spirituality of the law, "Who can tell how oft he offendeth?" Yet we have spurned from us the most powerful aid provided by the "Repairer of the breach" made by Satan in man's allegiance to his God. We have even managed to explain away the warnings given in the New Testament to the early Church, located as it was among the heathen. When we find the Apostle John exhorting his flock, "Little children, keep yourselves from idols," we are much in the habit of applying it exclusively to the ties and gratifications of sense, a strong affection for which we call idolatry. Covetousness we know to be idolatry; for it is the actual dedication of ourselves to Mammon, whom our Lord has expressly told us that

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we cannot serve together with God: but it is my firm belief that in the passage quoted, the Apostle warned the Gentile Church against the sin into which it has so universally fallen—that of familiarity with the foul system of heathen idolatry.

We all know under what a dreadful infliction that sweet Christian poet, Cowper, writhed even to the last. He was a true believer, and as such he would doubtless have walked in the light of God's countenance, notwithstanding a mental malady with which he was occasionally visited. But he fell into the snare of a most flagrant breach of the merciful commandment to which I refer: he engaged in a translation of Homer's heathenish trash, involving both the names and the deeds of those "devils" referred to by St. Paul; those "other gods" the very mention of whom was forbidden to Israel—forbidden too, in such a way, and clearly confirmed by such authority, that it is marvellous how any Christian can dare to set that law aside. It is no presumptuous guess, but a clear inference from scripture doctrine, that the deep, the awful gloom under which the prince of our poets sank even into the grave, resulted from his commerce with these defiling subjects. Such is my own conviction; and, impressed with its truth, I shall most carefully abstain from any other reference to these forbidden things than such as is needful to show how closely they are linked with human crime and suffering—how directly they have led to the fearful apostacy of a Church once spoken of throughout the world for its faith, and which drew nearly all Christendom after it into the gulf of perdition. How evidently also, a rigid adherence to the very letter of the command has tended to preserve to Israel that

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distinct nationality which is at once the attestation of the reality of God's promises to them, and the earnest of their coming, literal fulfilment.

The Bible, the Bible alone, and the whole Bible, is the touchstone to which we must adhere. Next month, we will bring to it the far-famed laws and legislator of Sparta: an approved model for the study of youth, in no obscure or narrow sphere of the educational department! And close beside it we will, with God's permission, place his own glorious work, the civil code of His sublime Theocracy, until we be humbled under so startling an exhibition of the stupendous folly of enlightened man.

C. E.

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THE DIVINE EFFICACY OF SACRAMENTS!

By the Author of "The Church principles of Nice, Rome, and Oxford, compared with the Christian principles of the New Testament."

PREFATORY REMARKS.

THERE is a material and important difference regarding the Sacraments between the words of God and Man.

The Eighth Canon of the Council of Trent, says, "Whosoever shall affirm that grace is not conferred by these Sacraments of the new law" (the whole seven) "by their own power, but that faith in the divine promises is necessary to obtain grace, let him be accursed." Also in the Catholic Council of Trent, "that they (the Sacraments) have the power of signifying sanctity and justice, and imparting grace to the receiver."

The Tractarians write:—"The two Sacraments are the only means of justification." (Dr. Hook's Sermon, Peril of Idolatry.) Again, "that Baptism, not faith, is the primary instrument of justification." (Newman on Justification, p. 260.) Also, "The Sacraments, not preaching, are the sources of divine grace." (Advertisement to Oxford Tracts.)

Such statements are in direct opposition to the doctrines of Scripture. Baptism was given in the Apostolic Church to those *only*, who *professed* their faith in Christ, and even some of these remained in "the bond of iniquity," shewing that Baptism did *not* "create faith" by the application of water from

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the holiest hand. Christ, who "spake as never man spake," and who never erred in *word* or deed, called the Lord's Supper a "*remembrance.*" A remembrance can never be a "propitiation equal to that on the cross."

In the whole Bible there is nothing said of "divine efficacy" in the typical offerings or circumcision, under the Mosaic Economy; nor of the signs and seals under the new dispensation having inherent power to make satisfaction or absolution for sin, "for *by grace are ye saved through faith, and that not of yourselves*, it is the gift of God." Eph. ii. 8.

The experience of eighteen hundred years, shows the doctrine of the "divine efficacy of Sacraments" to be entirely destitute of any moral results; can any one declare with truth that *all* persons who receive episcopally given Sacraments are holy Christians?

THE DIVINE EFFICACY OF SACRAMENTS?

"By their fruits ye shall know them."—MATT. VII. 20.

Whatever cannot stand the test of experience, must be futile. From an early but not an Apostolic time, there has been some imagined sanctity in the elements of the Lord's Supper, which in themselves were believed to act as a charm or preservative. Some of the Fathers taught, that a portion of consecrated *bread* carried about the person of an individual, would secure him from danger by sea or land; just as charms, amulets, and scapulars are worn by the ignorant of the present day for the same purpose; those who believe in such folly, do away entirely with God's providential care, for there can be no need of the protection of the Deity, when a few

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crumbs of bread or the shred of an old garment have in themselves such wonderful power, as to calm the storm, hush the wind, or allay the greater fury of the assassin; either the spell has this virtue or it has not; the model of flour and water, or the fragment of an old vestment are possessed each and all with some of God's greatest attributes, omniscience and omnipresence, or they are fraudulent impositions upon the superstitious and weak-minded; there is no medium between allowing god-like properties to worthless inane matter, or throwing the whole aside as gross deception.

Of the same sort, but of much more importance, is the idea that there is in the Sacraments a divine efficacy which affects the soul, and has the power of changing evil into good, sin into holiness: the episcopal touch with water, and receiving from the same source bread and wine, (both of which are entirely outward acts in which the heart may have no share) are taught to be the real effectual cleansing and offering for sin. In the second century, the wonderful effects of the Eucharist are spoken of, but never in the first is there the slightest allusion made to its inherent virtue. The Scriptures use no such phraseology respecting the sacraments, and none of the gospels or epistles intimate a word of the "tremendous mysteries" being so terrible or so valuable as to scare demons and preserve travellers from danger. The Nicene Fathers, not the Apostles, must have all the credit of inventing and introducing these notions upon which have been built the mysticisms of Rome.

When the doctrine of divine efficacy was fully established, then it was enforced on pain of eternal penalties upon them who would not acknowledge its truth.

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The papal Church has seven Sacraments, and as each one is said to possess power and efficacy to reach the inmost soul by its own inherent virtues, the members of that communion ought to exhibit beyond all others the holiness and uprightness of their lives and conduct. The reformed Churches have only two Sacraments, and the majority in those Churches will not allow there is any justifying influence in the waters of Baptism, nor another sacrifice for sins in the creatures of bread and wine. Those who deny these gifts, cannot of course expect to share in the benefits which are said to arise from them. But are Protestants more immoral than Papists? Are the Scotch less pious, pure or benevolent than the Italians, who have the advantage of seven Sacraments always at work in their favor?

It might be supposed on a theoretical view of the subject, that in those immense institutions called monasteries, the extraordinary virtue and sanctifying effects of so many sacraments would have been manifested in a very peculiar degree. Many of them contained hundreds of men set apart, as it were, to be salt of the earth, for their whole business and profession was religion; they had ostensibly neither any other occupation or pursuit, than the care of their own souls and those of others: "they toiled not, neither did they spin," nor had they any occasion "of thought for the morrow," for their splendid possessions and wealthy endowments rendered all such cares unnecessary. Often their magnificent abodes were in thinly-populated countries, where the less they had to do for their neighbours the more leisure they had to devote to their own piety, and there were none of the distractions of the world to disturb their

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perpetual acts of devotion. Were these establishments always celebrated for their apostolical purity or exemplary morals? The chronicles of succeeding ages have belied them grievously if such were the truth. Yet where so many persons were congregated for the express and only object of worshipping and serving God, there must have been some strange anomaly in their proceedings when there was anything but what might have befitted the courts above.

Men who at their baptism were freed by their "first cleansing from original and actual sin," and "were made like unto the seraphim," and whose only vocation was prayer and praise:—Men who had daily the privilege of attending mass, and then either becoming "the same as Christ," or offering "a sacrifice equal to that on the cross:" *—Men who had gone through the Sacrament of Confirmation by which they "were made into perfect soldiers of Christ," also had performed the Sacrament of Penance,† "the saving remedy for those who yield themselves again to the slavery of sin," had the Sacrament of Orders with all its *inherent* graces, and at death the Sacrament of Unction, which removed anything like the dust of sin, which "*perfect* soldiers of Christ," and "Archangels" could by any incomprehensible means receive in such holy places:—Men who had all these advantages (of partaking in religious ordinances, which *could not fail* of bestowing godlike virtue each time they were given) are to be envied; and the ignorant must suppose, that the inhabitants of monasteries were each and all by necessity as well as choice, such patterns of purity and holi-

* Oxford Tractarians and Catholic Council of Trent.
† Catholic Council of Trent.

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ness as neither of the books of the New Testatament could produce amongst mankind; and that these assemblages of Monks, were bands of Angelic creatures awaiting their dismissal from the body to take the highest seats in glory, and merely remaining on earth as specimens of the perfection to which human nature could attain.

The only Sacrament they eschewed was matrimony, which, although God's first appointment for the benefit of the world, was deemed unfit for such spiritual essences as themselves. St. Peter and "the brethren of the Lord," were not so particular and were married.

This is not the place to describe what the real state of the monasteries and their inmates were, notwithstanding the constant round of six Sacraments, which if all story be true, shewed little of their divine efficacy in the recipients; but as these persons were collected together expressly and entirely for religious purposes, and believed in and used these Sacraments, they are exactly the measure by which to perceive and decide upon their vaunted inherent graces.

If these men were not more holy (were they not generally much worse?) than others, the Sacraments could not contain *in themselves* their assumed virtue; for these were the people and the places above all other situations for observing and showing forth their effects.

By way of exactly exhibiting what sort of inherent power Sacraments have or have not, a very different and opposite body of christians may be adduced.

The community who by their love of peace, de-

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serve the appellation of "Friends," observe no Sacraments; neither Barclay nor any other Apologist can ever make good their reasons for the non-observance of two institutions expressly commanded by our Lord, yet in our argument the case is one in point. The Friends neither use Baptism nor the Lord's Supper, and are most reprehensible for their neglect and disobedience; but as mankind can judge each other *only* by outward conduct, and as none may have the right to say, their blameless neighbours are unrighteous, so in the christian demeanor of this sect, there is no want of principle or practice perceptible.

If the rite of Baptism cleansed from original and actual sin, then the baptized would be in himself more religious than the unbaptized: it could not be avoided if divine efficacy were in the ceremony, and a positive difference would be perceived between the two classes, for there is certainly a wide distinction between sin and holiness.

The Quakers are, without any exception, the most entirely moral body of christians in this or any other country, although they are destitute of those outward privileges which "Church principles" profess to be "the only source of divine grace,"* and without which there is no salvation. It is a pity for the sake of these opinions, which are wonderfully infallible in their operation, that those who are baptized by hands which alone can regenerate, should not be the extremely moral, and that *unbaptized* schismatics should not be the extremely immoral: but unfortunately for Popish and Puseyite dogmas, the observa-

* Advertisement of the Oxford Tracts.

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tion of the world establishes the complete reverse of this. Who ever hears of one Friend murdering another, or a gang of house-breakers belonging to that sect? If there were no assassinations, nor any crime in the Papal States, there would be much to say in favor of the divine efficacy of Sacraments in the Pope's territories, but is such the case? surely the City of Rome, the Court of his Holiness, should be the place of all others, to exhibit the beauty of such doctrines in full force. Have the Popes always in their own lives shown that "the washing of regeneration" was accomplished in the laver of Baptism, or that the use of many Sacraments cleansed their minds or hearts? Any Church which makes the gifts and graces of the Spirit to depend entirely on the Sacraments, does great wrong to the power and loving-kindness of the Almighty; the Friends who deny the use of Christ's own specified appointments do great wrong; but it would seem that the imagined security of Baptismal Regeneration, absolution and a perpetual round of outward services which are used *instead* of the *inward* renewal of the heart and life, are more injurious in their tendency upon the mind than the omission of such supposed remedies for sin appear to be; whilst they who do not keep the command of the Lord Jesus lose the privileges which result from the communion of Saints, and have none of the benefits which arise from "the most comfortable Sacrament of the body and blood of Christ."

Roman Catholics and Anglo-Catholics both teach that the Sacraments are the only way by which grace is given, and that unless they be administered by the hands of episcopally-ordained men, they convey no blessing, (the validity of the orders of the latter are

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not acknowledged by the former.) But when dispensed by those who have apostolical succession, they have inherent power to justify and save. If theories are not borne out by facts, they are worth nothing; for every cause will produce its own effects whether in grace or nature, and we may safely affirm, if there be no effect there is no cause. When the regeneration spoken of in scripture is real, its fruits will be manifested by a becoming and suitable life, but if there be no change from outward ceremonies, and if the man be as wicked after a Sacrament as before, it is vain to talk of inherent grace and divine efficacy; it is at once certain that there is neither the one nor the other. When whole nations who are in the constant habit of receiving several Sacraments, are in "the very bond of iniquity," and in the depths of vice, it it is an insult to common sense, to speak of such people as being "justified," regenerate, adopted sons of God, "like unto Seraphim." The actual facts of the case, show the whole theory to be false in the highest degree. The divine efficacy of Sacraments being wholly imperceptible, we shall proceed to state how "Justification by faith," is exemplified, where, according to the tenets of the Council of Trent and the Oxford Tract Writers no justification, regeneration or salvation could be possibly given even by God.

The aboriginal inhabitants of South Africa, are in a condition of the deepest degradation; that uncertain thing called Tradition does not there afford the faintest glimmering upon any subject connected with revelation. The Polytheism of the Hindoos is a strange contrast to the total absence of spiritual knowledge amongst the Bechuanas. Those people

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had not the slightest notion of a supreme Being, nor any term by which to express the idea of a God.

When Missionaries went amongst them, the utmost difficulty was found in making them understand there was a Creator of the Heavens above or the Earth beneath, and the intelligence was heard with scorn and laughter. Now there are large numbers who have received christian instruction, and know that "the Lord he is the God." In one district there was a Chief named Africaner, who was a fierce, implacable marauding savage, the terror of all the surrounding country; he scrupled not upon every opportunity to plunder, destroy and exterminate all before him, and carried fire and sword into every adjacent territory, until his incursions became so formidable as to attract the notice of the British Government, by whom he was outlawed. In process of time this ferocious man heard a Missionary converse; he listened to the words of peace, which sank deep into his hardened soul,—he learned to read—and was converted to christianity.

When Clovis and his thousands of Franks were baptized and called themselves christians, the divine efficacy of the Sacrament was not shown in their changed hearts nor their amended lives, for they remained just as barbarous after the ceremony as they were before it; but this hitherto unbelieving barbarian evinced at once by his altered life and pursuits, that he had been scripturally regenerated, justified, born again, although not quite equal to the archangel, and from being a blood-thirsty turbulent warrior, he became one of the most peaceful and humble of Christ's followers. "By their fruits ye shall know them." Instead of pursuing his former

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habits, and conveying devastation and slaughter to every tribe and Kraal, his desire was to convey the gospel to each. So extraordinary was the change in his whole demeanor, that the outlawry was taken off, he went to the Cape, where he was graciously received by the governor, who loaded him with suitable presents. He lived many years, "adorning the doctrine of God his Saviour in all things," and died, recommending "the gospel of peace," to his successor.* This "new birth," this regeneration, was "justification by faith;" the whole and remarkable change in his principles and conduct declared that he had been "born of the Spirit."

The only Missionaries Africaner ever saw, were Dissenters; the authority of the Primitive Church from the second century and that of the Church Universal (except the Tract-men) allow his Baptism by one of these teachers to be valid; and that the Chief entered "the *Holy* Catholic Church" by the rite thus administered. Yet the Tractarians, against the opinion and practice of all time, deny the validity of the ceremony; but this is not all, for by their *ipse dixit*, it is affirmed that regeneration is *only* given in Episcopal Baptism, and that this is the *only* mode by which God gives salvation. Also that as the Sacrament of the Lord's Supper is particularly necessary as a propitiatory sacrifice for sin, these Missionaries having merely the ordination of their own Ministers, "cannot be sure they have the Lord's body and blood,"† and therefore when the pious man received the Lord's Supper, he was not only guilty in taking

* See Moffat's Missionary Labours in South Africa.
† Froude.

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it from a schismatic, but it was a useless rite, no blessing, no "remembrance," no means of grace.

We will take leave to state the exact case in *plain* English, (a language not much used in the Tract school) as it can be discovered through the sophistry of the Oxford Tracts and similar productions.

As the instructions and teaching of people denominated heretics, such as the Scotch Church, orthodox dissenters and methodists, is unavailing, and cannot be approved or accepted by God, inasmuch as they are under anathema (by Mr. Palmer;) it would have been better to have left the whole of South Africa in its own frightful condition of uncivilized wickedness; and such inhuman monsters as Africaner would have been just as likely to inherit eternal life, as when (under the instruction of men who were not members of an episcopal Church) they became meek and holy disciples of Him who died for *all*. For as episcopal "Sacraments, not preaching, are the sources of divine grace," so the Chief who could not possibly have what was neither sent nor offered to him, could not partake of any other means than what he had, and therefore had no grace! As Baptism, not faith, is the reason of justification—he could not be justified.—As "Baptism creates faith" he could have no faith, for there was no episcopal hand to bestow it; yet he obeyed "the Law of the Lord, which is perfect, converting the soul," he lived in holiness and righteousness, "walking in all the statutes and ordinances of the Lord blameless;" but notwithstanding all this, and that he was a sincere, devout, godly, moral Christian, who "loved the Brethren," and had "charity with all men:" for lack of *episcopal* Baptism (of which revelation says nothing,)

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he is, it may be feared, gone to everlasting perdition, to dwell "with the Devil and his angels," *because* the ministers of religion "who showed him heaven and led the way," were not episcopally ordained.

Protestants of the Reformed Churches acknowledge but two places for the reception of the soul after death—heaven or hell, and to one of these Africaner went. We believe the repentant Christian was saved by "grace through faith" only, and that he is now in the mansion prepared for him by his glorified and accepted Saviour.

The Tract-men may enjoy the felicity of thinking he went to hell for want of what they call "the Sacraments of justification duly administered."

This is no imaginary case: the facts as here briefly narrated, are well known in South Africa, and the conclusions we have arrived at on each side of the argument, are the only ones which can be drawn from it—either "justification by faith" which is the definite doctrine of Scripture, or justification by Sacraments, which is the Puseyite and Popish Creed; there is no via media; "choose ye:" condemn the holy, believing, excellent Africaner to eternal torments, or rejoice with the angels in heaven "over one sinner that repenteth." Judge by this instance of the power of God's Word and Spirit unaccompanied by episcopal ordinances (and this is but one in a million) whether the Sacraments have alone divine efficacy, or whether the justification specifically and faithfully promised by God (it may be without any) is the way of pardon and acceptance.

The Sacraments are "generally necessary to salvation," and the chief received them as an important part of Christian doctrine; but if they only can con-

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vey divine influence and blessing when imparted by episcopally-ordained persons, and without such an administration are null and void, and if such outward ceremonies are the only mode by which God ever cleanses from sin and forgives the guilty; the pious man is lost, although our Lord and Master "who spake as never *man* spake," (and who we dare to think knew somewhat better than Oxford Tract men what his own doctrines were) graciously and definitely said "*whosoever* believeth in me shall *never* perish, but have everlasting life." John iii. 16. "He that heareth my word and believeth on him that sent me hath everlasting life, and *shall not* come into condemnation." John v. 24.

Our Ultra-Protestant notions of the right of private judgment permit each one to form his own opinions, and to select which he prefers as most scriptural and rational—the written and fulfilled promises of the Lord God Almighty, or the self-interested dogmas of Popish and Puseyite Catholics.[1] "Let me fall into the hands of God rather than men." (1 Cor. xiii.)

(To be concluded in our next.)

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FACTS.

How vain it is to look for happiness in a world where all is frail and perishing! We may, perhaps, when surrounded by comforts and those endearing ties which bind us to life, think that our cup of bliss is full, but in a moment, by the removal of some loved object, some idol of our affections, how changed is the scene: instead of the bright sunshine, a winter's gloom is upon our hearts, and then it is we feel the truth of the preacher's words, "Vanity, vanity, all is vanity."

Never had a more happy party met together, than that assembled on an autumnal day of the year 1839, in the little town of T——. It consisted of a family of eleven children, parents, and an aged grandmother. Nót often had they met together, for different paths of duty separated them: however, on this day they were all assembled under the parental roof, and many a word of love, and many a kindly wish went round, as they sat at the social board, whilst health and happiness beamed on every countenance.

The sight would have been interesting even to a stranger's eye, but one group particularly would have attracted his attention — two young girls, in the spring time of youth and beauty, with a brother, whom they seemed to gaze on with much affection, seated between them. In a family when the number is large, we often see those who are nearly of an age forming

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closer ties, and choosing the brother or sister, near them, as their bosom friend. So it was with this happy two, they had been brought up together, and from childhood shared each other's joys and sorrows, and though very different in character and disposition, it always seemed impossible to separate them. Often have I watched them as they paced the little garden-walk surrounding our house, the brother's arm encircling the sisters he so dearly loved, and whilst listening to their merry voices and happy laugh, I have thought if happiness had a place on earth, it was surely with them. But I must resume my narrative; a few hours passed away, and the family circle was broken, never more to be formed again on earth. Each returned to his or her accustomed duties, anticipating soon, another happy re-union. How wisely has our heavenly Father ordered all things. Could the change which a little time produced in our circle have been foreseen, how would that day of joy have been beclouded?

Autumn's leaves had fallen, and stern winter was approaching, when the eldest of that group to which I have introduced my readers, was seized by the dull, cold hand of death. Jane, for so was she named, had been frail and delicate from her youth, but little did we dream she was a subject of that sad complaint so fatal in our isle—consumption. True it is, there was always something unearthly about her, the mild blue eye and expressive countenance, (the index of the mind) spoke more of heaven than earth, and often has she been found in some retired place at prayer, or studying the Word of Truth, whilst her companions have been engaged in some trifling pursuit. Often too have I heard the blessing of the poor

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poured upon her as they have told me of her acts of charity and love, for she delighted to visit their humble dwellings, and her little all was generally expended on them. My beloved sister lingered many months, and at times her sufferings were acute, but how mercifully was she supported by that Saviour who never faileth them that put their trust in Him. Not a murmur passed her lips, not a desire to recover. And when the hour of her departure came, she gently fell asleep in Jesus, with the words of prayer and praise on her lips.

A sad, sad gap was thus made in that little group, and we seemed to have a presentiment that those who had so loved in life, in death could not be divided. But time passed on, and the wound thus made was beginning to heal. An elder sister was about to become a happy bride, and the garments of woe were to be exchanged for the bridal attire. But how unsearchable are thy ways, O God! Ere that period arrived, another message from the king of terrors had been sent. Ellen, the most lovely, the best beloved amongst us—she whose every look was love, who filled each heart with glee, she too had been summoned. The cloudless eye, the hectic flush, the loveliness too beautiful for earth, could not be mistaken. Death slowly but surely was laying her low. And did this sweet sufferer repine at the will of Him who was about to remove her thus early from a world which to her wore its brightest colours? Oh, no: her continual prayer was "Thy will, not mine, O God be done." And as I have sat by her bed-side, and seen her countenance lighted up with celestial brightness, whilst repeating that beautiful hymn of Marie de Fleurie, "Longing to depart," I have been

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tempted to wish her lot had been mine. But where was he, the beloved brother of these dear ones, the prop of this little trio, whose many virtues had endeared him to all hearts, could he see his loved ones fall beside him and live on? Oh, no! dear, dear Henry, thou too art called to an untimely grave; sixteen short summers alone hast thou numbered, and now thou art summoned away. We knew thou wert not for earth, thy frail form and sensitive mind were not made to buffet with a cold and careless world. We part from thee without a pang, for we know "to die," with thee "is gain."

Earth was clad with verdure, the singing time of birds was come, all nature seemed to invite us to join in their song of praise, when these dear ones were taken from us. All peace were their last moments, and not long their separation. The grave had but just been closed on the one, before it was opened to receive the other: and now, side by side they rest until the joyful resurrection morn.

Mysterious are the ways of Providence, and strange to us erring, short-sighted mortals it seems that the old parent stalk, who has numbered nearly a century of years, should be spared, whilst three young creatures, on the eldest of whom but eighteen summers had set, should be early consigned to the tomb. But sufficient that the Lord hath done it, and though nature may weep at the devastation which death has made in our circle, yet faith rises triumphant, and enables us to say, "The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord."

H. E.

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PALESTINE.

No. X.

PSALM LXXXV. 1—7.

LORD, thou art become most gracious
To thy favoured Israel's land!
Thy redeeming mercy precious,
Brought them back with mighty hand.
All their sin thou hast forgiven,
Covered their iniquity,
Thou for wrath hast mercy given,
And revealed thy clemency.

Then, O God of our salvation,
Turn us, bid thine anger cease;
O complete our restoration,
Evermore promote our peace.
Be not angry, Lord, for ever;—
Though thou chastenest our fall,
Wilt thou cease thine anger never?
Never hear us when we call?

Wilt thou not, O Lord, revive us
That thy people may rejoice?
Wilt thou not again forgive us;—
Let us hear thy *mercy's* voice?

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Grant us, Lord, thy great salvation,
Hear us, Lord, in mercy hear:
Show thy mercy to this nation,
Be to Israel ever near!

Mr. Ewald, under date of August 3, 1842, writes:—"I went to visit the Bishop and his family, who have gone for a change of air to the Convent of the Coast. The way there leads you past several interesting spots. As soon as you are outside the Jaffa gate, you have to pass through the valley of *Gihon*, until you come to the *Upper Pool*. This pool is still in very good condition: it is about 318 feet long, 150 broad, and 20 deep, but at present quite empty. From this pool the water was brought, by an aqueduct to the Pool of Hezekiah, which is within the walls of the City, behind the walls of our Bishop's residence. Remains of the aqueduct are still to be seen along the road from the Pool to the gate. Very near the pool there is now a Mohamedan burying-ground, and a large terebinth tree, under whose branches you may see a number of Greek priests enjoying the fresh breeze, or as it is called in this country 'smelling the air.' King David a short time before his death, commanded the Priest Zadok and the Prophet Nathan to anoint his son Solomon king over Israel in this valley. Isaiah was commanded to go forth with his son Shear-Jashub to meet the King Ahaz at the Upper Pool. Here it was that he foretold the birth of the Saviour—"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Here it was again, Rabshakeh, general of the king of Assyria, conferred with the Ambassadors of the king Hezekiah, and delivered his insulting message.

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From here the path ascends a rocky hill, from the summit of which you look down upon the once so fruitful valley of Rephaim, where David twice defeated the army of the Philistines. (2 Sam. v.)

PSALM CXXV.

They who in the Lord confide,
Like Mount Zion shall abide;
Mountain of the Lord beloved,
Which can never be removed,
But abides for ever fast,
While eternity shall last.

As the mountains stand around
Peaceful Salem's hallowed ground,
So the Lord surrounds His own,
While the hours of life fly on:
And from henceforth evermore
Still will shew His guardian power.

"You now turn," Mr. E. continues, "to the left, and in a few minutes see before you the convent of the Cross, which is situated in a deep dale between two mountains. You now descend a steep hill, and you arrive at the entrance of the convent. It is surrounded by immense walls, looking more like an immense fortress, than the peaceful habitation of friars; but these precautions are necessary in a country like this, where wars and rumours of wars are not unfrequent. The convent takes its name from the tradition, that it was from this spot the tree was cut, from which our Saviour's cross was

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made. The spot where the tree is said to have stood is also pointed out: there is a large church built over it. The monks, four in number, are Georgians, and they profess the Greek religion: they say the the church was built by a Georgian Prince about 900 years ago. It might once have been a fine church, but it is now much out of repair. When I enquired upon what authority they believed that it was from here the wood for our Saviour's cross was taken, they replied, "we do not know it for certain, but tradition affirms it to be so." The monks all behaved very courteously. In the evening I returned to the Holy City again."

To the celestial hills
I lift my longing eyes,
From whence my help distils,
From whence my hopes arise:
My help from Israel's God descends,
Whose mercy heaven and earth transcends.

He who made heaven above
And formed the earth beneath;
Will not permit to move
Thy feet in paths of death:
No slumber seals His watchful eyes
Who guards His Israel from surprize.

The Lord thy Keeper is
Thy ever sure defence;
The Lord thy source of bliss,
Thy shade Omnipotence;
Nor moon by night, or sun by day
Shall smite thee with malignant ray.

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The Lord from every ill
Shall yet preserve thy soul;
Thy going out shall still
And coming in control:
And, till thy earthly journey's o'er,
With peace surround for evermore.

"The Hamberger Correspondent for Nov. 4, 1842, contains the notice of a Medal commemorative of the establishment of the Anglican Bishopric at Jerusalem:—the representation supposes the beholder to be at the Holy City. Under the protecting standards of Prussia and England, an altar has been erected, the Evangelical Bishop is standing before it; he is assisted on each side, in administering the Holy Communion, by a clergyman of the German and English community, and is in the act of pronouncing the benediction. Their association on the occasion of this holy ordinance, testifies their united labours, while the peculiarities of their respective clerical dresses indicate the independence of each of the two communities. Above them the cross is seen surrounded by glory, the sign of victory; for they preach the word of the cross in order that the pure gospel may again find a home on that spot, from whence it was first proclaimed to the world. In the back ground we see on the right the Holy Sepulchre, and on the left a mosque. Round about the altar we see the congregation of believers; pilgrims come from afar; old men who at the close of their days can yet receive the consolations of the gospel: mothers who conduct their still tender children to the house of God. The natives of the country, Jews and Turks, are also privileged to listen with deep

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attention. The quotation underneath (1 Tim. iv. 13—16.) expresses the expectations nourished by the Evangelical church of their Bishops, in conformity with the words of the Apostle. The reverse has the following inscription, surrounded by a palm-branch :" " *In commemoration of the establishment of the Evangelical Church at Jerusalem.*'

" THE TIME IS SHORT."

'WHILE, then, we sigh over the sins which we witness, and with all earnestness, pity, and sympathy, like " NOAH " of old, testify to the worldly and the wicked, their danger, and the aggravated condemnation of those " *who hold the truth in unrighteousness;*" Rom. i. 18. we cannot but rejoice in the conviction, that " *the time is short.*" 1 Cor. vii. 29. Soon the Saviour returns, and though it be first to punish the wicked, yet, beyond the dark scene all is light and love, glory and blessedness, to the Church of the living God, and ultimately to the whole world.'— *Bickersteth.*

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NOTICES OF REMARKABLE PLACES MENTIONED IN THE HOLY SCRIPTURES.

BY MRS. MILNER.

No. IV.

TIBERIAS.

TIBERIAS, one of the principal cities of Galilee, and the scene of some of the most memorable events recorded in the Jewish annals, is generally believed to occupy the site of the ancient Hebrew city Chinneroth or Kinnereth. It is said by some authors, to have been built by the Emperor Tiberius, and by him, called after his own name. Josephus, however, relates, that it was erected by the Tetrarch Herod Antipas, son of Herod the Great,* and by him called

* Herod the Great, the first Jewish king of that name, and the cruel murderer of the innocents, had many descendants who are sometimes, each, called Herod, although they had other names. Those mentioned in the New Testament are, 1. Archelaus, Governor of Judea and Samaria. (Matt. ii. 22.) 2. Herod Antipas, Tetrarch of Galilee, (Matt. xiv. 1. Luke iii. 1.) This was the Herod who beheaded John the Baptist, and to whom OUR SAVIOUR was sent by Pilate. (Luke xxiii. 7.) 3. Philip, Tetrarch of Iturea and Trachonitis, (Luke iii. 1.) 4. Herod Philip, (Matt. xiv. 3.) These four were sons of Herod the Great. His Grandsons, sons of his eldest son Aristobulus, who was put to death by his father's order, and is not mentioned in Scripture, were, 1. Herod Agrippa the elder, who beheaded the Apostle James; (Acts xii. 1, 2.) and who was afterwards smitten of God at Cæsarea; (Acts xii. 20—23. and 2.) Herod King of Chalcis. Agrippa the younger, sometimes called Herod Agrippa, the younger,

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TIBERIAS in honour of the same Roman Emperor, a large measure of whose favour he enjoyed. As the most advantageous site which his Tetrarchy afforded for the new city, Herod selected the Western coast of the sea of Galilee, near its southern extremity. This sea or lake, previously known by various names, was subsequently generally distinguished by the name of the city thus erected on its shore.

The extraordinary fertility and singular beauty of this portion of Palestine, have been already described as attested by various authors; * and doubtless determined the choice of Herod as to the situation of his favourite city. Josephus represents TIBERIAS as one of the most illustrious cities of Galilee. Herod Antipas himself is believed to have resided there during the time of CHRIST; and this circumstance may perhaps account for the fact, that OUR SAVIOUR, although he was so frequently in the immediate vicinity of that city, never, so far as appears, actually visited it.

After the death of Herod Antipas, TIBERIAS continued to be a favorite city with the princes of his family. His nephew and successor Herod Agrippa, on one occasion held a court there, and entertained, with royal magnificence, certain Asiatic Princes there assembled.

When the time drew near for the execution of the fearful judgments denounced by OUR LORD against the Jewish nation, the Emperior Vespasian began the war which terminated in the destruction of Jeru-

before whom the Apostle Paul pleaded his cause, Acts xxv. and xxvi. was the great grandson of Herod the Great, and the son of Herod Agrippa the elder. He became king of Chalcis after the death of his uncle. Bernice and Drusilla were the sisters of this Agrippa the younger.

* Vid. No. III. of this series of papers.

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salem, by the invasion of the province of Galilee, and the bravery evinced by the inhabitants of Jotapata, a small town in that province defended by Josephus the Historian, cannot but convince us, that had not the Jewish nation been "divided against itself," its fate humanly speaking, might still have been averted. The subjugation of the province of Galilee occupied the Roman army during a whole campaign; but the city of TIBERIAS, unlike the little town of Jotapata, which had stood a siege of forty-seven days, surrendered at the first summons. Its inhabitants were, consequently, suffered to remain unmolested, and after the destruction of Jerusalem by Titus, in the year of OUR LORD 70, TIBERIAS continued to be the residence of Jewish Patriarchs and Doctors, a University being founded there, over which learned Jews presided. The office of Patriarch continued to be hereditary till it was suppressed in the fifth century. In the sixth century, Justinian is said to have rebuilt the walls of the city. In the succeeding century, A.D. 640, TIBERIAS was taken by the Saracens under the celebrated Caliph Omar; yet it is mentioned by various authors, as still containing, during the eighth century, both Christian churches and Jewish synagogues.

Some account of the siege of the castle of TIBERIAS, and of the fearful engagement which took place in its immediate vicinity, during the Crusades, after the city had again passed into the possession of the Christians, must not be omitted even in this slight and imperfect sketch.

Towards the end of the twelfth century, the celebrated Saladin had become master of Syria and Egypt. The Sultan Noureddin had died in the year

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1173, and by the exercise on the part of Saladin, of great talents, military prowess, profound policy, and other means less justifiable, his power had reached its height. In the spring of the year 1187, he attacked the castle of TIBERIAS, at that time the residence of the wife of Raymond the Second, Count of Tripoli, whom some authors, not without a considerable colour of justice, accuse of treachery towards the Christians, and of a secret understanding with Saladin. In the month of July, in the same year, (A.D. 1187,) the Christian and Musulman armies met in a plain near TIBERIAS. The eventful battle had lasted during a long summer day, and victory was still doubtful. The heat of a Syrian Midsummer night was rendered yet more intense by the burning of some woods which surrounded the camp of the Christians, and to which the Saracens had set fire. On the succeeding morning, the two armies, having taken each its respective station, remained for some time inactive, as overwhelmed by the consciousness, that the fate of the Moslem and Christian worlds depended, humanly speaking, upon the issue of the impending engagement. At length, however, the Christians uttered their shout of war, and the Musulmans answered by the clangor of their trumpets. The Bishops and the rest of the Clergy urged on the Christian warriors—but the Crescent had more numerous supporters than the Cross. A dreadful massacree of the Christians ensued. Their loss was estimated at 30,000 men. TIBERIAS was taken, and other towns in the neighbourhood yielded without further conflict. In short, the battle of TIBERIAS caused a general wreck of the fortunes and prospects of the

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Crusaders, and the re-capture of Jerusalem by Saladin, took place during the October following.

Various medals connected with the city of TIBERIAS are still extant. They bear different inscriptions, and "are interesting," says a celebrated christian traveller,* "not only from the dates which they commemorate, but also from the allusion made by some of them, to the baths of Tiberias, the principal cause of the city's celebrity. They are chiefly of the time of Trajan or of Hadrian." The hot baths here alluded to, lie to the south of TIBERIAS, at a distance of between three and four miles.

Their waters, it is said, contain a strong solution of salt, with a considerable intermixture of sulphur and iron. A thermometer placed in different spots where the water gushes from the earth, rises to heights varying between 130 and 140 degrees of Fahrenheit. These baths are still much frequented, and are believed, especially by the Jews who inhabit the town and neighbourhood of Tiberias, which is now called TABARIA or TABBAREEAH, to be effectual for the cure of almost every complaint.

The Jews who at present inhabit this ancient city, are said, and believe themselves to be, descendants of the families resident there in the time of OUR LORD AND SAVIOUR JESUS CHRIST. "They are," writes Dr. Clarke, "perhaps a remnant of refugees who fled hither after the capture of Jerusalem by the Romans. The Christian inhabitants of the town, are" writes the same intelligent traveller, "also numerous."

The town of TIBERIAS, as it exists at the present

* Dr. Edward Daniel Clarke.

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day, is surrounded by a high wall, and battlements which at first sight, are imposing, but of which on a nearer view, the insignificance is apparent. The most interesting relic of antiquity which the place affords is a portion of a very ancient church, supposed, says Dr. Clarke, "to be the first place of Christian worship erected in TIBERIAS." It is called by the inhabitants of the town, "The House of Peter," and is by them believed to occupy the same spot on which the house of that Apostle stood, previously to his becoming a disciple of our SAVIOUR, and while he was a fisherman on the neighbouring lake. Other ruins of walls and buildings and fragments of ancient columns, still existing in its vicinity, indicate the former extent of TIBERIAS. These ruins are described by the Rev. William Jowett as so "black that there is nothing about them of the splendour of antiquity—nothing but an air of mourning and desolation."

The greater part of the town, as it exists at present, is described by recent travellers, as in a ruined and wretched condition. The present population is computed at between one and two thousand souls. About four-score houses are occupied by Christians; nearly twice as many by Turks, and the largest number by Jews, who from whatever motive, come from all parts of the world to TIBERIAS, and settle there for the remainder of their days. Such is the present condition of the town, which in the minds of Christians, must ever be more or less connected with the Lake to which it has given a name—a Lake consecrated by the memory of some of the most touching passages in the Life of our LORD AND SAVIOUR JESUS CHRIST.

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A BISHOP.

WHILE iniquity, in every shape, abounds throughout the land, it is impossible to close our eyes to the fact that a dereliction of duty *must* be chargable in some quarters; and it is equally impossible to avoid seeing that the duties, the solemn responsibility, belonging to the ministerial office in its highest departments are not fulfilled half so efficiently as they might be. There is no great lack of general denunciations; but they are *so* general, so carefully framed to avoid any individual application, so delicately cautious not to say to any conspicuous offender, "Thou art the man," as to lose the force of right belonging to them. "What is every body's business, is nobody's business."

Happily, it has pleased God to elevate to the highest office in the Church a man who sees but two objects—the sinner whom he is commissioned to "reprove, rebuke, exhort," and the Master to whom he must render an account of his solemn trust. The result of thus habitually contemplating his duty we have before us.

We all know that the treasonable meetings, and public dinners, held by O'Connell, presided over by the Romish Priesthood of Ireland, almost always take place on the day of rest, the christian sabbath. It is the peculiar brand on the forehead of Popery, that habitual desecration of the Lord's day: and it

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is well known that the introduction of a "Book of sports" for that day was the grand stepping-stone by which a semi-popish king hoped to attain to such power as should enable him to trample Protestantism under foot. He was foiled: but the tactics are ever the same; and without dishonouring God in His most sacred institutions, Popery cannot prosecute her work.

Misled by the craft and subtlety of the enemy, some gentlemen have been found among the Protestant body to link themselves with the lawless throng now seeking to dismember the empire; and among them a Baronet, a man of property and influence, a justice of the peace, and deputy Lieutenant of his native county, Waterford, was so led away. He attended a repeal meeting, and partook in the whole routine of sabbath desecration. The Bishop of Cashel hearing of this, and knowing that the offender was among those committed to his spiritual oversight, immediately performed a duty of which we must say that if it was similarly performed by all his mitred brethren, we should soon witness a change, such as, alas! under existing circumstances we scarcely dare ever to hope for.

The following is the pastoral Letter addressed to Sir Benjamin Morris, by his diocesan the Right Rev. Robert Daly, Bishop of Cashel. We pray that many may be found to follow the path chalked out in the Word of God, and so steadily adhered to by this faithful, fearless prelate!

"TO SIR BENJAMIN MORRIS, D.L., J.P.

"Sir,—To justify myself for addressing you on the present occasion, I would request your attention

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to the following portion of the word of God, which has been written for our admonition :—Ezek. iii. 17, 18: 'Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.'

"This marks out the responsibility lying on me to warn any person committed to my charge of any guilt he may have incurred, and to do this 'to save his life.'

"I should be false to my God and unfaithful to you, and those joined with you in the act, if I did not warn you of the guilt you have contracted, by inviting your neighbours to profane the last Sabbath, and by joining with them in that profanation.

"We all acknowledge the commandment of our God—'Remember the Sabbath day to keep it holy.' I have now lived many years, and visited many different places, and I never witnessed such a scene of Sabbath desecration as in this city yesterday, a day on which the family devotions of serious people were so disturbed—on which so few of the population could have attended their places of worship—on which so many had their minds filled from morning till evening with thoughts foreign to the object of the Sabbath—'things below, and not things above.'

"I say nothing of the especial object for which you called on the people to desert the worship of God and assemble in this city: with the political question I have nothing to do. What I remonstrate with you

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for, is the wanton desecration of the Sabbath—the presumptuous violation of a commandment of our God. If the object intended was the best possible, our God has said, 'Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.'

"This commandment you have broken; and you have joined with others in inviting the population to break it: they have hearkened unto you: they have hearkened unto men more than unto God.

"They and you, wantonly, presumptuously, and with a high hand have sinned against the Lord, and broken his law.

"Sin lies at your door.

"It is madness in man to pursue a temporal object, and in the pursuit forget and provoke God. No good can ever come upon a people through sin, which is a 'transgression of the law.' 'On account of those things cometh the wrath of God upon the children of disobedience.'

"Do not flatter yourself that sin is a trifle. When sin entered into the world, then 'came death by sin, and death passed upon all men, because all have sinned.' 'The wages of sin is death.'

"Do not make light of one act of sin. If you had not in many other things offended, this one transgression would bring you in guilty, as the apostle says (James ii. 10), 'Whosoever shall keep the whole law, and offend in one point, he is guilty of all.'

"In God's name I warn you and your companions of your guilt. I say, as Peter said to one whose act

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of sin proved him to be 'in the gall of bitterness and the bond of iniquity,'—'Repent of this thy wickedness, and pray God if peradventure the thought of thine heart may be forgiven.'—Acts viii. 22.

"Was there no pardon for sin once committed, I should hold my peace; but as I know that there is forgiveness with God—as I know that the 'blood of Jesus Christ, his Son, cleanseth from all sin'—I call on you and all your guilty companions to repent and seek pardon through the blood of Jesus. But unless you repent, you, and all breakers of God's law, shall surely perish.

"I have done my duty, according to the directions of the Apostle Paul, 1 Tim. v. 20, 'Them that sin rebuke before all, that others may fear.'

"I pray you and all others concerned to receive my reproof as it is intended, and may the Holy Spirit work in you and in all 'repentance towards God and faith in the Lord Jesus Christ.'

"In the situation in which Providence has placed me I could not by silence appear as a partaker in other men's sins. I feel bound, through you, to enter my public protest against the outrage which has been offered to the first principle of religion, namely, that there is a God, who in six days made the heaven and the earth, and rested the seventh day, and blessed the Sabbath-day, and hallowed it.

"I have the honour to subscribe myself, Sir, your much grieved and offended humble servant,

"ROBERT CASHEL, &c.

"*Waterford, July* 10, 1843."

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BABEL.

"How ended Babel's impious scheme," I asked,
"When men had leagued to build a tower and city,
"And to defy their God?"
Vain man stept forth,
—Man, ever quick to snatch the thunderbolt,
And launch Heaven's vengeance on his fellow man,
Prompt stept he forth,—"Tempestuous winds,"
he said,
"With earthquake vast, and burning bolts of fury,
"Crashed down the building, and o'erwhelmed the
King."
What saith the Word?
—"The Lord came down to see
"The tower and city that men built; and there
"Did He confound their lips; so being scattered
"Over the whole wide earth, they ceased to build
"The city."
Oh how true that word Divine,
"My thoughts are not *your* thoughts: *your*
ways not MINE!"

A. F.

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JEROM *versus* PAUL.

In the erudite work of Mr. Roberts, recently published,—"The History of Letter-Writing,"—are some portions of a curious correspondence between Jerom and Augustine. The subject of their discussion was no other than that which has lately occupied a considerable space in our pages, Judaism:—and its occasion was the following singular passage from the pen of Jerom, in his commentary on the epistle to the Galatians. Our readers will remember the incident referred to: when the Gentiles who embraced christianity were urged by certain teachers to be circumcised and to keep the law of Moses, Peter was, for a time, led to dissemble, and to join himself to them, as though he held the same view: for this Paul, who was at all times keenly alive to the national distinctness of his race, reproved him openly; and it is clear that he also did it effectually. But Peter was, according to the incipient Popery of Jerom's days, invested with a personal infallibility: he could not really err, neither could Paul; and in order to remove the evidence of an infirmity of judgment on either side, Jerom, as it will be seen, makes them both out to be cunning knaves. He says, 'St. Paul acted this part with St. Peter that the *hypocrisy or false shew of observing the law*, which offended those among the Gentiles who believed, might be corrected by the *hypocrisy or false show of reprehension*; and

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that, by this *contrivance,* both the one and the other might be safe, whilst the one who commended circumcision followed St. Peter; and the others, who refused circumcision, adopted the liberty of St. Paul.' This by the way is the *Officiosum mendacium,* 'for the good of the church,' so fervently followed up by our papalized brethren at Oxford, who have recently buried and lost their Bibles under the capacious and ponderous folios of 'the Fathers.' Jerom was peculiarly anti-Jewish in all his views, a bitter foe to matrimony, and a great promoter of monasticism.

Augustin, it appears, called him to account for the passage above cited; asserting that the Apostle's rebuke was genuine, and not a mere feint for promoting their common object,—the dispensation of the truth of the gospel; and that Jerom ought not to teach that the scriptures ever authorize a falsehood: 'your argument,' proceeds Jerom in reply, 'is rather a novel one: you maintain that the Gentiles who believed in Christ were exempt from the burthen of the law, while the believing Jews were subject to the law; and that, in the persons of the two Apostles the whole doctrine was maintained—Paul, as a teacher of the Gentiles, reproved those who kept the law; and Peter is rightly reprehended for having, as the chief of the circumcision, imposed that upon the Gentiles which it became only the Jewish converts to observe. Now, if you really are of opinion that the believing Jews were debtors to perform the ceremonial law, surely you ought, as being a bishop so famous through the whole world, to publish it universally, and to bring all your brother bishops to the same opinion.' After a great deal of argument

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in support of his own views, Jerom thus continues his letter to Augustine; 'you proceed in your epistle as follows—"He did not reprove Peter because he had observed the usages of his fathers, which if he were willing to do, he would have acted neither falsely nor inconsistently." To which I say again, you are a bishop, a ruler of the churches of Christ: prove the truth of your assertion: shew me, if you can, a Jew who, having become a Christian, circumcises his child; who observes his ancient Sabbath; who abstains from the food which God has created to be used with thanksgiving; who on the fourteenth day of the first month, slays a lamb for an evening sacrifice. *When you have found that you cannot do this, you will be constrained to renounce your opinion,** which you will perceive how much more difficult it is to establish, than to censure the opinions of others. But lest we should mistrust, or not understand what you say . . . you repeat, and inculcate that Paul repudiated whatever practice of the Jews had evil in it. But what is the evil repudiated by Paul? It is thus that you describe it—"being ignorant of the righteousness of God, and seeking to establish their own righteousness, they did not submit themselves to the righteousness of God." In the next place that, after the passion and resurrection of Christ, and after the sacrament of grace had been proffered and manifested, according to the order of Melchizedek, they still persisted in thinking the old sacraments were to be celebrated, not out of regard

* In other words, If we cannot point out an individual among our acquaintance who at present does a particular thing, we are to take it as a proof that no man is at liberty to do that thing if he chose to do it:—that the thing itself is unlawful.

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to their accustomed solemnity, but from a persuasion that they were necessary to our salvation, which nevertheless, if they were never necessary, the martyrdom of the Maccabeans was undergone vainly and gratuitously. And lastly, that they persecuted the Jewish preachers of grace, as enemies to the Jewish law: these and other similar errors and corrupt opinions and practices, Paul you say, declares himself to condemn. And it is thus we have learned from you what were the evils of the Jewish system which Paul abandoned. And on the other hand you inform us what were the good things of that dispensation proper to be retained.'

The name and authority of St. Augustin, as he is called, stand very high indeed in the English Church, as all our readers know; and it is not a little interesting to have such opinions, as quoted from his letter by the person with whom he was in controversy on the subject. Jerom appears to have been terribly alarmed for the safety of the bishop's soul, on this point. Farther on, Jerom says, 'Many of our actions may be neither essentially bad or good; as concerning neither righteousness nor unrighteousness, we may walk between them, indifferent as to either; but the observance of the ceremonies of the law cannot be matter of indifference. You pronounce them to be good, I say they are bad; and bad not only as respects the Gentiles, but as respects those of the Jewish nation who believe. On this topic, while you avoid one consequence, you lapse into another: for while you are in dread of the blasphemy of Porphyry, you fall into the snare of Ebion, in apologizing for the observance of the law by the Jewish believers. And because you are aware of the danger-

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ous ground on which you stand, you endeavour by the addition of some nugatory expressions to temper your propositions. Thus you would be understood to say that Paul observed the ceremonies of the law without considering them in any measure necessary to salvation; or without any of that deceitful simulation which he reprehended in Peter: you consider that Peter affected only to maintain the legal ceremonies, while Paul openly and boldly observed them; and then you proceed to say—"For if he only celebrated those sacraments that he might gain the Jews, why did he not also sacrifice with the Gentiles: become as without the law, that he might gain the Gentiles; unless that, being born a Jew, what he did as a Jew was done, not that he might put on the appearance of being what he was not, but that he perceived he would be performing a charitable and feeling part towards his countrymen by acting as if he was of their persuasion as to keeping up the ceremonies of the law; his object being rather to sympathize with them than to deceive them." Thus,' continues Jerom, whose indignation increases as he combats Augustin's opinion that Paul was *not* a liar and a cheat, 'Thus you set up a notable defence for Paul, by shewing him not to have simulated the error of the Jews, but to have really been a partaker of their error. He was not, it seems, willing to follow Peter in dissembling for fear of the Jews, but frankly, and without any such fear, declared himself a Jew. Thus has the Apostle presented us with a rare example of compassion;—in order to make the Jews Christians, he has himself become a Jew. As if the only effectual way of recalling the luxurious to a life of temperance, would be to prove oneself as luxurious as

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they; or of consoling the wretched, to make oneself alike miserable. I cannot but think those to be in bad case who, from a love of contention, and of an abolished law, have represented as a Jew an Apostle of Christ.'

Even in such 'bad case,' according to Jerom, was Paul himself, for he reiterates the assertion again and again. "I am a man that AM A JEW," not that *was* a Jew, he says to his examiner, the Roman Captain, with whom he certainly would gain no favour by the avowal; and immediately afterwards he addresses the same words to his brethren: nay, more; in the midst of the council he cried out, "I am a Pharisee, the son of a Pharisee;" as distinguishing himself among Jews from the Sadducean sect. We have given our readers the full benefit of Jerom's horror of Judaism, his conviction that it was more dishonourable to Paul's character as an Apostle that he frankly and without fear declared himself a Jew, than that he should have concerted with a brother Apostle a deep device of deliberate knavery; and his own recapitulation of Augustin's very opposite views.

Of these views, Augustin we believe, conceded so much, as to confine the privilege for which he contends to the life-time of the Apostle. He could not honestly deny that to the end of his life Paul is clearly shewn to have sustained the same character of a consistant Jew; and by so doing afforded us the surest and safest key by which to interpret whatever in his writings might seem to bear a significancy opposed to such practice: but here tradition stepped in, and told a different tale respecting the sequel; and now, when, at the end of nearly eighteen cen-

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turies the "times of the Gentiles" are rapidly drawing to their predicted close, we find the eyes of true Christians irresistibly guided to contemplate the position of their Jewish brethren; and we are bound to assert that on every side we trace, perhaps an unwilling, but certainly a growing conviction that we have "all erred and strayed" from the perfect model of the Apostolic times. The position of a Jew who has been led to believe in the Lord Jesus Christ, is the most anomalous that can possibly be conceived: he is required, not simply to confess Christ, to receive baptism, and solemnly to renounce his own righteousness in every form, *as a means of justification*, but it is demanded of him that he should also become denaturalized, and alienated, and *bona fide* cease to be a Jew.

The spiritualizing system, by which every national promise sealed to Israel is appropriated by the Gentile Church, by which Zion, Jerusalem, Judah, Israel, become symbolical expressions; and all that relates to them is taken to refer to things unseen and eternal —this system is rapidly giving place to a more correct and consistent view of God's purposes towards His ancient nation: and with it we do believe will vanish what has grown out of it—the prejudice that would almost sooner endure any parodoxical gloss on the plain words and plainer deeds of the Apostles, than admit such an exploded opinion as that which is quietly forcing itself upon the minds of those who desire to make the Bible their sole guide in the things of God. We shall not pursue this subject farther at present, but lay before our readers a letter just received from one who has been known to us for many years as an experienced Christian, a deep student

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both of prophecy and its legitimate interpreter; history; and a devoted servant of God. We would especially draw attention to the part that Popery is represented as having had in so materially altering the views of the Gentile Christian Church: and without wishing to dictate to any, we commend to the most prayerful consideration of all, a matter that may and must receive increased light from above, as it becomes more generally the concern of the whole church. The beams of a rising sun may even painfully dazzle eyes accustomed only to the soft twilight that preceded his approach; but if the ray be indeed from heaven, we must welcome it and rejoice.

MY DEAR MADAM,

I was equally surprised and delighted in perusing that number of your periodical, in which you contend for a great Scripture TRUTH; which a "zeal *not* according to knowledge" strives hard to "make void,"—a truth which, as it secures to the heirs of promise (as a church and people—root and stock), all that is implied in the covenants (first and second) of promise; was confirmed by the resurrection and ascension of the kinsman Redeemer, who came as "a Minister of the circumcision" for that very "Truth of God;" and shall again come to glorify it as King of Israel:—and as it is the knowledge of this truth (as it is in Jesus) which makes believing Jews *free* indeed—as well from the dominion of transgressions as from the domination of interventional and debasing authority; so it is in the keeping this truth, that Israel as a church and people shall enter into that REST which remaineth for them as such. I am also thankful to find that you have dis-

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covered and brought to view another equally overlayed truth, viz:—that the adversary of the Messiah and his Church and people is the god of this present evil world or age, and also in his transformed guise the deceiver, whose are the kingdoms of the world, not less in their anti-christian character than when upon them brooded the grossest heathen darkness.

I rejoice that you have thus called the attention of slumberers to the active and unwearied operations of the "Enemy of all Righteousness;" for unless those who are "ignorant of his devices," "awake to righteousness," how shall they escape the condemnation of that potent delusion by which neglected truth avenges its own agency and vindicates its own character?

As you are able both to apprehend and bear with "all truth," I would press more seriously upon your regard, (as a public benefactor) the utter contempt in which the Holy One of Israel holds our systematic attempts to subvert his purposes in preserving a people "not reckoned (or incorporated) among the nations," thus providing in their distinctive unity, a standard against that iniquity which in the form of *nominal christianity* shall rush in like a flood, bearing down all that is just and good, and which shall close "the times of the Gentiles" in judgments too terrible to be conceived.

If the Gentile friends of Israel had an eye single to the glory of God, they would pray and aid in their conversion to the *Faith of Abraham*, and Moses, and the prophets, and the apostles, and those whom the apostles brought to the knowledge of "the truth as it is in Jesus;" in a word, of that "cloud of witnesses" whose faith *they* are to follow in that loving

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obedience, by which "the *righteousness* of the law is fulfilled in those who walk not after the flesh, *but after the Spirit.*" You judge rightly in saying, that the Jew and Gentile occupy a distinct position—both may be one by the one only means of salvation, and by the one enlightening and energizing SPIRIT which is love and unity; but *this* unity is not amalgamation or uniformity, which are, alas! hollow substitutes for the life and power of that conformity to the will of God, which it is by the indwelling of the Spirit, and which works in the Gentile by love, and in the Jew by a loving obedience to that law which is *his rule of life*, and his TEST of *sonship and allegiance.*

Believing Jews ever have been, and ever must be until the coming of their head and Governor, the salt which imparts its essential benefits to the mass, which is thus preserved from utter corruption. But how can this benefit be conferred, unless the salt is *incorporated* with the body which it is designed to conserve? "Ye are the lights of the world," says the true and faithful Witness. But when these lights are not upon their household candlesticks, but hid under a bushel, (the intent of which is not to give forth light, but to contain a measure of good fruit), they of the household remain in the dark, and the useless light ends in smoke.

When the church of Israel was planted by the right hand of their deliverer, it was a "noble vine, wholly a right seed." This continually holds true of the election of grace, who are that "*first ripe*" cluster "in which (as being the devoted and *oblationary* part of their people) is the blessing." The tree became degenerate, and brought forth wild grapes—it has since that time been fruitless; while

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the beasts of prey have entered and defaced and trodden under foot the vineyard of the LORD which shall nevertheless be reclaimed. This long wintry season has afforded a lease of privilege—a term of probation to the nations of this Roman Empire; *out* of the secular and political interests of which a people were to be *individually transferred and grafted* upon that anointed tree of which the LORD'S Anointed is the head, and of which believing Jews are the native branches; or, to use another figure, were to be *out* of their own national interests *transferred* and *adopted into* the COMMONWEALTH OR CHURCH OF ISRAEL: such is the scriptural standing of the Gentile, and upon no other ground is he entitled to become partaker of the benefits which are secured to this church of the living God in and by the covenants of promise—from which they are otherwise as alien on the ground of an independent national or corporate standing, as they were before free grace invited them to become fellow-heirs with the household of faith, which is that of Abraham. You will not think it a thing incredible, that under the rule of the Prince and Power of this world's darkness, "the field of the world" should become overshadowed by a crop which should assume the name yet belie the character of the JUST one; of this strange crop the divine Prophet first admonishes his own in its *individual* character, "as tares," or "the unjust," (the produce of that which the enemy sowed when men slept) as also in its Catholic character established on a false parallelism, as a sustaining and ministering common-wealth, he puts the question "Of the bramble-bush do men gather grapes?" And again, he declares

. . . . . .

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"Every plant which my Heavenly Father hath not planted, shall be rooted up."

When "the Mistress of the world" became baptised into a nominal christianity which left her heathen character unchanged; she not only assumed an independent standing, but in the pride of her worldly power saw no end to her supremacy, which no less exercised dominion over the souls than over the rights of rational and accountable agents. Pride is as deaf to rebuke as prejudice is blind to truth; and hence she heard that of the Apostle as though she heard it not. The polity and temple-worship of the covenant people were now considered a shadow of her more illustrious and perfect spiritual and material constitution—while the dispersed of Judah, and the outcasts of Israel having served to typify herself (the grand archetype), were to be transferred out of their own, and engrafted, merged, adopted, into her communion as their *only hope of salvation:* and as she was at once the self-intitled "spouse of Christ" and "kingdom of heaven," their contumacy was to be overcome, and they "compelled to come in," an end no less sanctifying fire, faggot, rack and dungeon horrors, than any other means which expediency might suggest. Protestants see all this clearly; but is there not a splint of the same truth-eclipsing beam in their own eye? Protestantism is good in the form of principles, but it is otherwise a mere nominal existence, not essentially better than the popery it denounces.

It is a noble principle, that the Scriptures are the *only* and *all-sufficient* rule of doctrine and practice. And that each individual soul, to whom this privilege addresses itself, is responsible for the use or

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neglect of this glorious trust; but if protestants neither think nor act upon this declaration, they are not essentially different, but only vary in shade and degree, from those whom they accuse of superstition, intolerable assumption, and the use of graven images, as means and helps to that worship of the Father, which they know must be in spirit and in truth.

In "brotherly kindness, and charity," in the bestowment of the written word (with neither note, comment, nor accompaniment of theirs) and in providing schools and instructors for the rising generation, in this kind of ministration, the friends of Israel can return freely, that which they freely received in its recorded form. "What!" (says the Apostle to the Gentiles) "came the word of God *from you*? or came it *unto you* only?" The word of God was communicated, ministered, and recorded for all succeeding generations, by the prophets and apostles of Israel. As therefore the Gentiles have been partakers of their spiritual knowledge, it is but a small thing if they make a return of such things as they have. Is a Jew an hungred? feed him; is he thirsty? give him drink; is he cold and shelterless? clothe, and place him under a roof; is he sick or in prison? pour, with the oil and wine, the honey and the balm of kindly affection; for this is the test of that faith and love by which the Gentile substantiates his spiritual relation to Abraham and to Abraham's Son and Lord; and thus is that "blessed" or "cursed" which is already recorded—and which only waits to be pronounced from the lips of the King of the Jews,—appropriated by the privileged of all denominations.

In sending the light of pure scripture truth among the house of Jacob, without asking in return that

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they shall resign at once their calling and its high duties, we have the certainty that "our prayers and our alms come up with acceptance before God," because we ask according to his will. And we have moreover the satisfaction of knowing, that "in blessing" those whom God will make a blessing in all the earth, we are blessed as fellow-workers with Him.

If any thing is to melt the frozen mound which ages of outrage, wrong, and neglect, have contributed to raise in the mind of the Jews, it must be disinterested love on the part of the Gentile. Can well-informed Jews do otherwise than repel an attempt on our part to cut them off from that national standing, in which there is "much profit to them every way," if they keep the law in the true spirit of sonship and willing obedience?

Believing Jews, who knew the truth in purity, under the precept and example of their brethren; the apostles, were "*all zealous of the law.*" The rebellious will, to which it was formerly a restraint, and the alienated affections to which it was a burden, were by regeneration superseded by a desire to be conformed to the will of God in all things; it was their delight to bear the yoke of sonship, thus made easy and light.

But now, alas! Satan has been at work to teach, that to be judges of the law implies a higher spiritual rank than to be doers of the will of God as therein embodied.

In like manner, circumcision, which as "a *seal of the righteousness which is by faith,*" (and which was thus accounted of by Abraham and the Messiah), has been stigmatised as a vestige of nationality,

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which many would be as ready to reprobate in the believing Jew's son, as Paul, in other days, was to denounce it in the foolish Galatians, who sought in uniformity of externals to cement a relationship with Israel, which is only to be effected by the *one Sacrifice* and one *Spirit*. The Sabbath of the LORD has in the same manner been abolished; although God declares in the face of all opposition, that it is of *perpetual* obligation as a gospel ordinance, "a sign between me and the house of Israel, that I have *sanctified* them." Can we annul the peculiar blessing and sanctification which belongs to that special day, retrospective at once of the creation at rest, and of Israel's deliverance from man's bondage to serve the LORD as free men; and prospective of that Sabbatism, which is the joy of the good Shepherd and the rest of his redeemed flock, in their own good fold?

The gospel was preached in the wilderness, and the Sabbath was weekly remembered by the dew-like fall of a double portion of the bread of heaven. The same "great commandment" was embodied in the *first* table of the law; because the same Spirit which enables Israel to *love* the Lord their God with their whole heart, soul, mind, and strength, enables them to "call the Sabbath a delight,—the holy of the Lord, honourable." To those who walk after the flesh, and are therefore "not subject to the law of God," the Sabbath was and ever must be, a weariness. It is therefore to the election of grace, who walk by the Spirit of God, that it is said, "Remember ye the Sabbath day to keep it holy."

The Gentiles are at liberty to observe any day, being firmly persuaded in their own minds, that they

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do not thereby mar the unity of the Spirit of love and peace. But with the Jew, the case is essentially different; the commands of their heavenly King and Father, are to them *determinate*, and cannot be annulled. The Messiah was a prophet *like unto Moses*, in that he spake the words which God before spake from Sinai. He came not to abolish his own holy and righteous law, which shall yet (as the sceptre of his power) go forth from Sion, his seat of universal empire, and that not only to govern righteously his people Israel, but to rule all nations; who shall be compelled to terminate that strife and violence which their evil passions originate and occasion, and learn to value that peace which is the "fruit of righteousness."'

B.

[We have omitted some passages from the foregoing, not directly bearing on the subject in hand; but in reference to the point disputed between Jerom and Augustine, or rather between Jerom and Paul, our correspondent's remarks deserve serious consideration. This subject is mystified among us just as is that which specially touches our own case,—the distinction so clearly seen by some, so utterly invisible to others, between the law as a covenant of works, and the law as a rule of life. We would not presume to dogmatize; but to investigate this matter according to the light of scripture alone, is our duty, our privilege, and our determination.]

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SEA ANEMONE AND CORALLINA.

(From "Sketches of Nature," by Jane L. Guinness.)

HAST thou beheld the Zoophyte flowers,
Their wondrous living blossoms wave;
That, crested o'er with foamy showers,
Hung in the deep sea's sparry cave;
Shrinking from rays
That pour their blaze
Of trembling lustre through the deep,
Then slowly o'er
The low-browed shore
Wandering—to fold their rosy limbs in sleep?

Or, where a milder sunshine beams
From the dark rock's embow'ring gloom,
Steal gently forth to court the gleams
Of dawn, and ope their golden bloom,—
A disk of light,
Whose petals bright
Play sportive with the ocean's spray,
Then swift emerge
From snowy surge,
And lightly dash the sparkling drops away.

Oh! can emotion,—sympathy,
Can eager hope, or strong desire,

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Or simplest trace of memory
This mystic flow'ret's frame inspire?
Can even that beam
Whose deathless gleam
Pierces creation's gloomiest shade,
Can aught of love
To gladness move,
Though all but this sweet light in darkness fade?

Where is the page whose word reveals
The secret path—the mazes wild,
Where labyrinthine being steals,
And works unseen? With ardour filled,
My soul would track
Those mazes back
To heaven, where erst their course began,
And o'er yon bound
Of death profound
Still trace untired the vast omnific plan!

Or hast thou seen, 'neath southern skies,
At summer morning's placid hours,
'Mid the still depth of waters rise
Bright stems of glowing coral bowers?
Like pendant vine
The sea-weeds twine
Around their sprays in wreaths of green,
And insects rove
Along the grove
Clustering, the wild fantastic boughs between.

Behold these lowliest insects raise
Gigantic towers and islands steep,—

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Temples—where the Almighty's praise
Is echoing through the shoreless deep !
For nature still,
Nor tunes a rill
To music soft—nor paints a rose,
But to proclaim
Immanuel's name,
And bid creation's light His love disclose.

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NOTE ON DANIEL V. 25.

MENE, MENE, TEKEL, UPHARSIN—These words, and the interpretation of them given by the holy Daniel, have caused some difficulty to the English reader.

The inscription is in the Chaldaic language, spoken by Belshazzar, his court and his wise men. Why then, it has been asked, could not these learned sages "read the writing," (ver. 8.) or indeed, why could not the king read it for himself?

Again, it is couched in three words, for the second word is merely a repetition of the first, and yet Daniel makes of it three full sentences. Is then the Chaldee language so very comprehensive as to convey these whole sentences of our own tongue, each in a single word! On the contrary it is a poor and paraphrastic language, as compared with the Hebrew, bearing much the same relation to it that the modern Italian does to the original Latin. We cannot wonder that, amid these contending difficulties, some devout but unlearned students of Scripture have concluded these awful words to be a kind of mystic charm, some incantation in an unknown tongue, which Daniel was miraculously enabled to read, as well as to interpret.

Such, however, is not the fact. The words are only Chaldee, the common language of the whole assembly who looked upon them; and, as to the mere letters, they must have known them well enough; but the

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meaning wrapped up in those few brief syllables was more than any prince or sage could understand, unless inspired by that Divine Judge who had thus mysteriously concealed His denunciations in three simple words.

The excellent Matthew Henry says, 'The reason why the wise men could not read the writing was not because it was written in any language or character unknown to them, but God either cast a mist before their eyes, or put such a confusion on their spirits, that they could not read it; that the honour of expounding this mystical writing might be reserved for Daniel.'

And Daniel not only read, but explained it fully; not that each word contains within itself the literal sentence which the inspired prophet deduced from it; but the Chaldee words are a kind of summary or memorandum, from whence he drew the meaning they were divinely intended to convey—something like the text and gloss so frequent among early writers—The *Mene, tekel, upharsin* is the text; the gloss was given to Daniel's mind by direct inspiration from God.

And we may here observe that the Hebrew and Chaldee languages being closely allied, the prophet took advantage of the circumstance, and gave the meaning of the words in both languages. In Chaldee the mysterious sentence stands thus—*Numbered, numbered, weighed, and divisions*, or *Persians*; the *U* being the conjunction, and *Pharsin* the plural of *Peres*, a Persian, (verse 28). Dr. Lightfoot and other commentators say, that in Hebrew it would be as follows—*He that hath numbered and finished, thou art too light, and Persians.*

Well might the king, his court and his learned

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men be at a loss to make any sense of this strange writing. Probably "Persians" was the only word to which they could attach any definite meaning. But Daniel, divinely inspired, not only reads the syllables clearly, but explains their awful signification to the guilty monarch.

MENE, MENE,—*numbered, numbered,* and the repitition here, as in all eastern languages, shews the certainty; not only are the days of thy kingdom numbered, but the numbering is completed. "God hath numbered thy kingdom and finished it."

TEKEL, *weighed,* or *thou art light of weight.* Thou, the king of this already numbered and vanishing kingdom, art weighed by the divine justice, and thou art too light. "Thou art weighed in the balances, and art found wanting."

U-PHARSIN, or PERES, *and Persians,* or *divisions.* Thou and thy kingdom art even now divided from each other: thou shalt be cast out of the balance as a light weight that flies out of the scale, and thy magnificent kingdom is given to the lordly Persians, to be divided among them and the warlike Medes. "Thy kingdom is divided, and given to the Medes and Persians."

Such is the literal meaning and the interpretation of these awful words of judgment. How soon were they fulfilled! "In that night was Belshazzar, the king of the Chaldeans slain, and Darius the Median took the kingdom." On that fatal night, Cyrus, the foretold conqueror, having turned away the waters of the Euphrates, burst into the festive heedless city, slew the profane and abandoned king, and seized the sovereignty for his uncle, Cyaxares II., the Median Darius of the sacred narrative, who "took the kingdom," in the year B. C. 538. X.Q.

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THE PARISH CHURCH.

MADAM,

MAY I be allowed to ask you if you think there is any impropriety when the Gospel is not preached in a parish, to go *out* of the parish to hear it ?

Many of the professing Christians of the present day, seem to think it essential to salvation that persons should attend their *parish* church, whether the Gospel is, or is not preached there.

Surely, in the last great day of account, that excuse will avail nothing,—"I attended my parish church," and the truth was not preached there.

It is my humble opinion, that if persons know where the "Gospel" is faithfully and fully preached, *there* they ought to go.

If not trespassing too much on your time, may I beg the favour of your opinion on the subject, through the medium of your valuable Magazine. I have been induced to ask this question, because I cannot think myself justified in attending a church where the Gospel is only *in part* preached, and have consequently attended that of an adjoining parish, for which I have been very highly censured.

I am, Madam,

Your's respectfully,

NAOMI.

[WE consider the inevitable answer to this query

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so plain, that it needs not to be much enlarged upon. Would our correspondent believe herself called on to starve her body, in compliance with the expressed wish, or opinion of friends? Even if so, she is not thereby justified in spurning from her the sustenance that the Lord graciously provides for her soul. To attend the ministry of a man who sets forth any other doctrine than that of the Gospel, is to commit a fourfold wrong—it encourages him in his fatal delusion, by leading him to suppose that his teaching is acceptable: it places a stumbling-block in the way of weaker brethren, precisely in the manner distinctly reprobated (1 Cor. viii. 10—13.), it defrauds the hearer's hungry soul of that portion which God has assigned to be rightly divided, and given to it in due season; and lastly, it puts a slight upon the Lord Himself, by turning from His faithful Ambassadors to such as have run without being sent, and who are therefore false prophets. It is, in this light, hardly even a matter of choice; and we earnestly hope that our correspondent, with all who are similarly circumstanced, will be enabled to repel the well-meant but dangerous persuasions of friends, who regard the external frame of the Church walls as of greater importance than the presence of the Holy Spirit within them: in the language of the early disciples, "We ought to obey God, rather than man."—ED.]

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Review of Books.

SKETCHES OF NATURE: *comprising views of Zoology, Botany, and Geology, illustrated by original Poetry. By Jane Lucretia Guinness. Author of Sacred Portraiture, and other poems.*—Hamilton and Co.; Curry.

If this volume contained nothing but the fascinating poetry which is interspersed throughout its prose descriptions, we should demand for it a good place among modern publications; but it presents higher claims than this. It is a well-digested, accurate sketch, embracing a great deal of elementary information on the subjects enumerated in the title-page; and the ornament of a meek, quiet, Christian spirit, beams forth most sweetly and steadily amid many coruscations of sparkling genius. It is, in truth, one of the most elegant volumes that ever came under our observation. The Authoress has selected

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a single specimen from each principal class in the various departments of God's beautiful creation above referred to; and after noticing their leading characteristics, to each portion she appends some lovely poem. In writing on Geology she does not appear wedded to any particular system, and certainly is not tainted with the glaringly antiscriptural dogmas of the modern school; though yielding rather more than we do, perhaps. The greatest quarrel that we had with the book was the perplexity that it occasioned us in selecting one from its many gems, as a specimen of what we desire all our readers to possess for their own gratification and for the instruction of their children.

THE NECESSITY OF REFORMING THE CHURCH: *presented to the Imperial Diet at Spires*, A.D. 1544. *To which is added, A paternal admonition by Pope Paul III. to the Emperor Charles V. And remarks on the Paternal admonition. By John Calvin. Written in Latin, and now first translated into English by H. Beveridge, Esq. Advocate.* —Dalton.

An important service has been rendered to the cause of truth by publishing a translation of this valuable document. Valuable at all times, and in all places where Popery shews its face; but so appropriate just now to us, that, as the translator justly remarks, 'With reference both to its subject and its contents, it looks as if it had been intended for the present day. The corruptions which it so powerfully assails

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not only exist in full vigour within the Romish Church, but are busily at work undermining and threatening speedy overthrow to what, in better times, was wont to be regarded as one of the strongest bulwarks of the Reformation.' We heartily agree with Mr. Beveridge in this remark; and we rejoice that he has afforded such a powerful pen as that of John Calvin an opportunity of pleading among us the great cause of Protestantism. The letter of Pope Paul affords a curious specimen of Papal insolence and hypocrisy; and Calvin's remarks on it are certainly among the most withering annotations that we ever met with. Mr. Beveridge says, that they are 'perhaps harsher than could be wished;' we confess that we would not soften them if we could. Enough and too much of smooth speaking prevails in our day: Bishops now cannot warn their clergy against the most fatal heresies that have endangered the church, without so oiling their rebukes with complimentary laudations of the men who broach them, that the rebuke glides over unfelt, through the abundant unction with which its edge is clogged. No, Calvin is not too harsh: he but speaks plain truths in plain language. We go heartily along with him in the burst of honest indignation by which he thus apostrophizes the papal usurper: 'You the vicegerent of Christ! You, whose every thought, and wish, and action, are directed to the extinction of Christ, provided only the empty name remain, with which, as with a meretricious glare, you may deceive us! You the vicegerent of Christ, whom now the very children all know to be Antichrist! What kind of Christ will you fabricate for us, if you wish his image to be repre-

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sented in your tyranny? We see a high priest of all impiety, a standard-bearer of Satan, a fierce tyrant, a cruel murderer of souls, in short, the son of perdition, whom the Apostle describes; and must we regard him as the Vicegerent of Christ? We see, I say, the wolf by which the sheep of Christ are devoured, we see the thief by whom they are carried off, we see the prowler by whom they are slain, and still must we esteem him the Vicegerent of Christ?'

HISTORY OF LETTER-WRITING *from the earliest period to the fifth Century. By William Roberts, Esq. Barrister at Law.*—Pickering.

A LARGE volume of immense research; the ability no less than the industry needful for its production entitling its author to rank very high indeed among our literati. Mr. Roberts is known as the author of several valuable works, and among them Hannah More's Life. Besides the origin, history, mechanism, materials, forms, and conveyance of epistolary compositions, he presents us here with the letters of Philaris, Pythagoras, and others of remote antiquity, carrying on the selections from all that is eminent in Grecian, Roman, and finally the early Christian biography, down to the time of Sidonius. This bare enumeration may enable our readers to form some conception as to the extent of laborious care bestowed; and we can truly assert that no one could have embarked in the undertaking in a better spirit of impartiality and candour. A couple of pages in conclusion, do Mr. Roberts peculiar honour: he there

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fulfils the delicate office of assigning to those called the "early fathers" their right place, with equal respect and faithfulness withholding from them the extravagant prerogatives by some assigned to them while doing full justice to their real claims.

As an exhibition of character, shewing how among the wisest and most profound of heathen sages "The world by wisdom knew not God;" this volume presents a sadly instructive spectacle. Satan has reigned, and does reign over a vast empire of mind. May the Lord hasten the day of his dethronement, and quickly claim the kingdom for His own!

FIRST ELEMENTS OF SACRED PROPHECY:

including an examination of several recent expositions, and of the year-day theory. By the Rev. T. R. Birks, Fellow of Trinity College, Cambridge.—Painter.

THE object of Mr. Birks is to overthrow that spurious system of interpretation, the most eminent promulgators of which are Mr. Burgh, Mr. Maitland, and Dr. Todd. 'If,' he says, 'the theories of these writers are entirely groundless, the responsibility which they have incurred is very great, and the effects of their error may prove extremely fatal to the church. *The strongest bulwark against the revived zeal of the Romish Church will have been taken away when it is most needed; and the danger of a renewed apostasy will have been fearfully increased, at the time when its guilt would be most aggravated, and its punishment most fearfully sure.* A spirit of feverish and sceptical doubt,

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the most fatal to real progress in divine truth, will have been injected without warrant, into the minds of thousands; the light which the word of God has thrown, for the benefit of the Church, on half the whole period of her history, will have been quenched in darkness; and her hopes for the future, by a perplexed and fallacious application of irrelevant prophecies, be involved in a chaos of fanciful conjectures and inextricable confusion.'

Scarcely two months have elapsed, during the past five or six years, without our being applied to by friends, anonymous or not, to open our pages to this controversy, by inserting some portion of the scheme of the party alluded to in the foregoing extract. A sense of our responsibility before God, has still rendered us proof against such persuasions, and often have we, after a hard day's labour at the pen, devoted many hours of the night to filling up harmlessly, if not profitably, some vacant space in our humble periodical, rather than yield to the temptation of using such papers, lying as they did before our wearied eyes. If any ask, Wherefore did you so? We refer them to this admirable volume of Mr. Birks, who has, in our judgment at least, utterly overthrown the fabric of erroneous interpretation, and vindicated that which we believe to be the most sure, most scriptural, in our days the most awfully momentous, in its right comprehension. The passage marked by us in italics, conveys our meaning, and increases our thankfulness to God, for having withheld us from assisting to unsettle the minds of any Protestant at this juncture.

We enter upon no analysis of the volume, because we cannot condense its valuable contents within the

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limits of a notice; but we earnestly press its importance upon every one who is not despising God's goodness, by neglecting the study of the prophetic scriptures; upon every one who has been tempted to receive the interpretations of that school, of which Mr. Burgh is, we believe, regarded as the present leader, and which looks upon the revelations made to Daniel and to John, as being yet unfulfilled; looking for an antichrist, of whom the Church has as yet seen nothing:.and no less upon those whose confidence in the orthodox interpretation, is still unshaken, but who may be called upon to contend for its truth, under circumstances where a guide to its first elements, so sound, so solid, and at the same time so lucid, as that which our excellent brother has provided, will be found invaluable.

THOUGHTS ON POPERY. *By the Rev. William Nevins, D.D. Late pastor of a Church in Baltimore. Revised by Isaac Taylor, Esq. Author of Natural History of Enthusiasm, Ancient Christianity, &c.*—Dalton.

A small book, one of the series in course of publication, by the Protestant Association, full of the vivacity, pungency, and force that usually characterize the productions of trans-atlantic protesters. Dr. Nevins gave no quarter to the enemy: in reading his animated short sentences, we fancy ourselves in actual pursuit of an antagonist, whose conscious weakness, and still more his conscious guilt, keeps him always on the retreat. Of course, it has lost nothing in the hands of the Author of "Ancient Christianity."

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ORAL TEACHING NOT ORAL TRADITION, *in things necessary to salvation, the doctrine of Scripture, reason, and antiquity. By the Rev. C. C. Townsend, A. M. Rector of Kilmacabea, Diocese of Ross,* —Nisbet and Co. ; Curry.

A bold, scriptural, and weighty protest against the Popish doctrine so essential to the maintenance of all error. It is quite a pocket volume, and very valuable to such as desire to carry about them a well-shotted charge in these fighting days. Every thing coming from that magazine, the Irish Church, is available; and we trust the Lord will not suffer such a storehouse to fall into the hands of His enemies—the stores themselves never can. Mr. Townsend is a faithful, zealous, loving Christian pastor; and his little book bears the impress of its Author's spirit. May the God of all grace strengthen and stablish our beloved brethren, and be to them a wall of fire against their assailants!

THE SECOND COMING, THE JUDGMENT, AND THE KINGDOM OF CHRIST: *being Lectures delivered during Lent,* 1843, *at St. George's Bloomsbury. By twelve Clergymen of the Church of England, with a preface, by the Rev. Edward Bickersteth, Rector of Watton.*—Nisbet and Co.

THE christian zeal of its excellent Rector, the Hon. and Rev. H. M. Villiers, opened the church of St. George's to eleven of his clerical brethren for

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the truly "blessed" purpose of proclaiming the advent of Him who has said, in reference to this time "Surely I come quickly." Mr. Villiers himself took the lead, in a very energetic discourse; and the whole series is extremely valuable. The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine—the speedy personal, pre-millennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance that no person rejecting it can rightly understand the scriptures; and though he may build upon the rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones. We say NOW, because the signs of the times are such as to leave men no excuse for closing their eyes any longer against the broad clear light of advancing day.

CHRIST GLORIFIED IN DEATH. *A sermon preached in St. Paul's Chapel, Kilburn, on the illness and death of the Rev. W. Hancock. B. D. Late fellow of Magdalene College, Oxford, and minister of the above Chapel. By his Curate.*—Seeleys.

IT cannot be expected, that those who were personally unacquainted with an individual should take the same deep interest in a record of his dying experience that is felt by the friends to whom he was rendered precious by an intimate acquaintance with his character, a continued enjoyment of his ministrations: but we can scarcely imagine any christian rising from the perusal of this brief, yet faithful and

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graphic sketch, without an increase at least of thankfulness to the God of *his* salvation and an endearing sense of brotherhood with one whom he will not see until they meet in glory. For ourselves, language cannot paint the extent of grateful, reverential affection in which we held this departed saint: nor the thankfulness and joy with which we perused this sweet memorial of the Lord's gracious dealings with His deeply tried servant. We must yet claim the privilege of devoting some pages to a few reminiscences of a pastor, friend, brother beloved: and in the meantime we cannot but point out this touching discourse, with its interesting appendix, as beautifully pourtraying the peaceful end of one whom the Lord loved, one whom the Lord *has* loved, *does* love with an everlasting love. We never saw so accurate a portrait traced with pen and ink, as that briefly given by the Rev. C. Bradley, in the Appendix. Mr. Hancock was very extensively known; his abundant labours highly appreciated; and the church of the Lord will not forget him, even in this world of change and oblivion.

SHILOH'S SCEPTRE; *or, the signs of the times, in connexion with the Pre-millennial reign of Christ. By the Rev. Thomas Watson, M. A. Minister of St. Philip's, Granville Square. Second Edition.*— Nisbet and Co.

It is singular how peculiarly animated and energetic a man's style becomes when once he has been brought to receive the glorious doctrine of Messiah's approaching Advent. He seems, in almost every

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instance, within our observation, to have found something so tangible, so substantial, on which to fix his grasp, that what in its nature is, and for a time must continue to be visionary, becomes to his apprehension a present reality; and he points it out to others as something that stands unveiled before them, if they will but look that way. This volume, put into our hands very late, we found too attractive to lay down, and too valuable to defer a notice of it till next month. Days are precious now! Events sweep past with such startling rapidity, that we cannot look back on four weeks without being amazed at the progress which they have made. Mr. Watson is one of those commissioned to raise the cry, "Behold the Bridegroom cometh," and he does so in the tone of one who feels that he brings joyful tidings. We trace throughout his pages the firm spirit of unyielding Protestantism, including of course in its Protest a witness against the illusions of Oxford: and we are confident that the same spirit of love, and of power, and of a sound mind, will draw forth a response from the consciences of such as candidly read the volume. His first words are the 'The Bible opens and shuts with the person of the Lord Jesus.' We can bestow no higher praise upon his book than to say that it does the same.

NARRATIVE OF HENRY JOHN MARKS, *a Jew; now a follower of the Lord Jesus Christ; written by himself. With a preface by the Rev. Charles B. Tayler, M.A., Rector of St. Peter's, Chester. Third Edition.*—Printed for the Author.

ABOUT three or four years ago, we noticed a former

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Edition of this Narrative, as an interesting book. The Author has continued to struggle with many difficulties since he, conscientiously and from sincere conviction, embraced the doctrines of the gospel. Personally, we do not know him, but from friends who do, we have high testimonials of his sincerity and worth. Our object in bringing the book again forward is to assist in relieving him from the difficulty incurred by following some injudicious counsel, and becoming his own publisher. Every one who has had any experience in the matter must have found this a losing speculation, and so does he. The volume may be had at his residence, 111, Crawford Street, Bryanstone Square, where his very large family are supported by the profits of a respectable Grocery Establishment.

Yet we must say that we wish Mr. Marks was less severe upon those whom he has left. It is a strange and a painful thing, in our eyes, that, too generally, when a Hebrew acknowledges the Lord Jesus as "King of the Jews," and "the Saviour of Israel," he turns upon his own people, and deals out to them very hard measure indeed. Why is this? Are not Gentiles sufficiently ready to lift up the heel against God's chosen nation, without finding a warrant so to do in what is published by its own members? We do not like the spirit or the tone of the remarks too frequently made on the synagogue worship, which we are accustomed to be told is a lip service from which the heart is far distant, &c. This we take leave to dispute. We have mixed, and we have worshipped, among the Jewish Ladies in three or four synagogues in London; and looking down upon the men of Israel, assembled below, we are bound to

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say that, on those occasions, we saw nothing to justify the sweeping condemnation passed on them and their services—much to invalidate it. Now that the Jews have a free press of their own, they will make themselves better understood. We do not level these remarks at the Author of the narrative before us; we are delighted to trace in him much affectionate feeling towards his brethren; but we are resolved to watch this sort of unkindness whenever it is manifested by a Jew who has been led, by the Spirit of God, to believe on the Lord Jesus Christ: because it is not from Him or His Apostles that they learn it. We all need to be often reminded of that emphatic warning, "Boast not thyself against the branches."

We hope that our friends are helping the Anglo-Jewish Press, in its important work. It has roused the Jews all over the world: and we have seen a periodical started by them in America, another in Spanish, at Gibraltar, in emulation of the "Voice of Jacob," from which we anticipate great results. An advertisement appears on our covers this month, to which we would direct the attention of such as do not desire to stifle our elder brother's "Voice."

"DOBBS and Co's Relieved Maps" are very beautiful. The novel plan of giving the comparative height of every elevation confers a distinguished advantage. We have seen that of England and Wales, and admire it greatly.

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THE PROTESTANT.

WE know not how many among our readers may have responded to the appeal in our last number for united supplication in reference to the dreaded anniversary in Ireland: but upon such as did so we now call to render hearty thanks to the Almighty for the mercy vouchsafed. We cannot calculate its value or extent: nor estimate the importance of the advantage to be gained by the adverse party, had any ebullition of Protestant feeling taken place in its accustomed form.

The adverse party—these words suggest a query not so difficult as painful to answer. If it be asked, what party is arrayed in a hostile position against that living branch of the true Vine which now flourishes in blessed fruitfulness in Ireland, it must be confessed that, as yet, perfect unity is wanting in the branch itself. As every individual who truly holds the Head, even Christ, is unquestionably a member of His body, the Church, we cannot for a moment asquiesce in the partial, unscriptural view that would confine the term branch to the section established by law. We may, and we do hold the episcopal form of Church Government, so established by law in England and Ireland, to be the nearest approach to the early scriptural form as gathered from the New Testament, and as such adhere to it; but we can also regard without the slightest arrogation of superio-

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rity, a different form, as established in Scotland, and among the Protestant nations of the continent; and all those bodies of worshippers, at home and abroad, who hold "one Lord, one faith, one baptism," and who, individually, have, by Jesus Christ, through one Spirit, access to the Father. In short, our definition of "the Church" includes all those "whose names are written in heaven." These ought to "love as brethren," and so in spirit they do; but the flesh in all of them lusteth against the spirit, and in so far as "there are divisions" among them, they shew themselves to be "carnal." When all Europe was sunk, as far as outward profession went, in the grossest darkness, idolatry, and sin, polluting the so-called Church of Christ with worse abominations than usually prevailed among heathens, then it pleased the Lord to call a vast number out of the mystical Babylon. In England, He brought from it many of those who had been exercising episcopal authority in the Antichristian Church; and placing at the same time a pious young king upon the throne, He so ordered it that the form of the existing establishment did not change. On the continent, all the bishops and all the more powerful monarchs clave to Popery; and the true church, in coming out from the midst of them, took a different shape. Still, the closest bond of fellowship subsisted among all who laboured to build up this revived Church of God; and who had to pass through a fiery trial of faith and constancy before their work was established in peace. It was when outward foes had been vanquished, that they began to squabble among themselves. Episcopalians were led to boast that they had, by retaining the outward framework, kept exclusive posses-

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sion of apostolical authority, handed down through a line of nominal overseers of God's church. Others seeing that such pretended Pastors had been nothing better than ravening wolves, that the Church over which they presided was Antichrist's not Christ's, and that the doctrines which they taught were just the reverse of Apostolical, rejected the name, because it had been so perverted and polluted, holding it a matter of conscience to cast away not only the carcase of Popery, but the stolen garments in which she had enacted her blasphemous masquerade. The dispute was carried on; Christians, forgetting that their vocation was to preach the GOSPEL to every creature, and to baptize all nations into its faith, yielded to Satan's device, applied a magnifier to their own trifling differences, and neglected the great duty to which they were called.

So, when we speak of "the church" in Ireland, we are compelled to specify that by the church we mean the members of Christ's body; and by the opposers of the church those who desire its overthrow —in other words, the subversion of his authority, and the substitution of something else in its place. Presbyterians and Congregationalists may, and alas! do sometimes work themselves into such an illusion as to the unscriptural character of Episcopacy, that they are willing to put their shoulders to the work of overthrowing it, or at best to look complacently on while others do so, in the vain belief that they shall not be buried in its ruins, but rather be permitted to erect upon them another building, more to their taste; and Episcopalians may regard their alliance with the state—the possession of honours and emoluments thence derived to them, as almost essential

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to their existence as a church; but the present shaping of daily events denotes a coming change in all these externals. In England, Popery comes in like a flood, stealing along, in silent power, insinuating itself first into the dark vaults, and then under the doors, sapping away, and very likely to obtain undisturbed possession, ere long, of the ecclesiastical tenements with all that, by man's appointment, thereto appertains; in Ireland it sweeps as a tornado, loud, fierce, terrific; and is bent on a violent overthrow of what it cannot obtain by fraud. Meanwhile, it has pleased God to shew us all, in the third division of the empire, how quietly, how peaceably, how effectively a church can come out from its ancient framework, without losing a single particle of even its peculiar constitution; and stand, as a body, with no other earthly support than the determination of its lay members, that those who sow to them spiritual things shall reap their carnal things. In this movement, Episcopacy actually took the lead, in the person of Mr. Drummond; and we earnestly desire to keep our eye fixed on this northern spectacle, as a solid comfort when we turn our eyes westward, where "the adverse party" now exhibit the most perfect concentration of design.

'Which design,' says my uncle, 'is to obtain a wholesale recognition of Popery as part of the government of this land. Lord John Manners, in whose little volume of poetry so tuneful a requiem is said over the grave of "the last of England's rightful kings," vulgarly called the Pretender, and who is one of the most active among Puseyite pioneers—Lord John has broached in the Commons House the renewal of affectionate diplomacy with Rome. He

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suggests a compact, a *concordat* with the Pope, whereby that personage is to be empowered to send a deputy, some cunning cardinal, into this realm, for the express purpose of governing the Popish hierarchy among us, and keeping them and their flocks, in loyal subjection to our Protestant Queen! This proposition, from such a quarter, could excite no surprise; but its reception, the manifest disposition to act upon it, did go far to surprise me somewhat.'

'But not me, uncle. I have often watched children racing down a hill, and sometimes I have seen a wight, fairly set out on the course, attempt to avoid the catastrophe of arriving at the bottom. Whether through fear of a broken neck, or in over confidence that he had power to stop when he pleased, I could not tell; but such attempt, if persevered in, always left him sprawling, while his comrades continued the race, and reached the final level. Now it is quite clear that our government set out on such a descent years ago; and to the bottom it must go. Individuals may pause, may even resolve on retracing their steps, but in the attempt they will lose their own equilibrium, and remain prostrated, while the laughing, shouting crew whom they cheered on to the first bold step, carry forward the enterprise and look back, exultingly perhaps, to the height from which they have descended. Now, in 1829, our present leaders commenced the desperate game, for which, indeed, several preparatory arrangements had been made by previous inroads on the Constitution: and, whether they be foremost or hindmost, whether they trip it fearlessly on, or measure their length on the ground in bootless efforts to pause, the race, the race proceeds. There is a law of gravitation, uncle, in the

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moral and spiritual, equally as in the natural world. No hand but the Hand which framed the universe can set that law aside; and when men go on to sin presumptuously, never acknowledging the power, never imploring the interposition of that Hand in their public characters, I have no warrant to expect that it shall be stretched forth. I stand on the spot whence first this fool-hardy company started: I see them still on their career; and how can it surprise me to learn that they have run, or jumped, or slipped, or tumbled, by so much nearer to the bottom?'

'Do you not observe, though, that some of those who took no step at all with them at first, but afterwards ventured a little way in a parallel track, are shouting to their fellows to stop?'

'Oh yes; some who, in defiance of all remonstrances, all entreaties, all solemn warnings, gave their consent to taking that great stride, the demolition of the Irish bishoprics, and the no less infatuated jump of surrendering the Protestant corporations, are now eloquent on the folly and wickedness of going to the bottom of the hill.'

'Well,' observed my uncle, 'let us be thankful for one act of the present government in reference to Ireland. They have made a bishop, who has given the most decided, most awful rebuke to the infatuated followers of the miscreant O'Connell, that ever was administered. Well may the enemies of vital Protestantism bring it as a charge against Sir Robert Peel, that he raised Robert Daly to the bench! Well may the adversaries of God array themselves in a compact body, with one mind to assail the recognized Church of Ireland! With my whole heart I concur in your belief that in trying to subvert such a

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church the state will only wreck itself, I feel emboldened to proclaim, concerning her that "God is in the midst of her, therefore shall she not be moved." The prevailing feeling of my mind is one of absolute defiance against all who would injure that church.'

'And mine too: I feel that they fight against God, and I know that "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." It does seem such an unaccountable stretch of foolish impiety to suppose that it depends on the will of man whether or no God shall have a faithful testimony borne to His truth in any land, or in any community.'

'The question is merely whether the state shall apply the public money to the support of such witnesses, or of the preachers of idolatrous error.'

'That is folly no less impious, in the garb of extreme presumption. Our public resources are equally in the Lord's hand, as is the breath of our individual lives. As yet, the state sets apart a reasonable portion of the revenue to support, after the pattern of Israel of old, a certain number of our population, in the free, uninterrupted exercise of their calling, as ministers of God's word. To doubt that such a provision brings a blessing on the rest, to expect that if the same amount, or any fraction of it, be diverted from its just object, and devoted to the support of teachers of lies—setters forth of other gods, priests of antichrist—we shall continue to enjoy the blessing from which alone springs our national prosperity, is just to deny that the Lord is holy and true; that He is a jealous God; and that He will not give His glory to another.'

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'But such views do not chime in with the practical infidelity of the age: and though the deed were done one day, and England, with her government, her laws, her revenue, her nationality, all buried in one common ruin on the next day, they would not recognize the cause in its effect. These, simple and self-evident facts as they appear in your eyes and mine, are things of the Spirit of God: to the natural man they are foolishness, neither can he know them, because they are spiritually discerned.'

'I cannot think that any man of common understanding, who at any period of his life has been in the habit of going to Church, can be quite ignorant of them, uncle. Statesmen, in particular, must needs know that the law of the land, is expressly founded on the law of God; and you would scarcely find one among them who would not, in his own family assert both his right to be obeyed, and his power to inflict punishment, and dispense rewards, according to the measure of obedience, yielded or withheld by those under his authority.'

'True: but what men hear at Church, or what they do in the nursery, is rarely brought to bear on the deliberations of the cabinet. Nay, common humanity and justice cease to possess any claims even on the benevolent man, when once he has entrenched himself behind the barriers of Downing Street. Were it otherwise, would an administration formed of generous English gentlemen have set out upon the principle of closing their ears against the cries of poor factory children, and deliberately resolved that they would NOT use the powers intrusted to them to facilitate the undoing of heavy burdens, and letting the oppressed go free?'

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'It was a fearful beginning indeed?'

'Ay, it is no matter of opinion, but the subject of the divine anathema, to oppress the hireling in his wages, as, under this iniquitous system, the poor labourers are oppressed, and to grind the faces of the poor, as they are ground by laws expressly framed to relieve their burdens; when concessions must be made, men will concede what belongs to God, not what they consider a security to themselves; even if honestly desirous to promote, disinterestedly, the welfare of the country alone, they proceed on the same ground, they overlook first principles, and cling to secondary, instrumental aids. The perversity of man, his slowness of heart to believe, is amazing. When Nebuchadnezzar had with his own eyes seen the stupendous miracle of deliverance vouchsafed to the three Jewish Princes, and had by a royal decree pronounced death to any who should speak a word against the God who had done such wonders; and who had before by a no less miraculous revelation, made known by the prophet his forgotten dream, and extorted from him the acknowledgment that He was, of a truth, a God of gods, and a Lord of kings; it still required a seven years' miracle of humiliation to bring home to the Monarch the reality of His universal rule. It was a dear bought, but a precious experience that taught him to declare to all the world, that it is the Most High who liveth for ever "whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the

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inhabitants of the earth: and none can stay his hand, or say unto Him, What doest thou?" '

'But that lesson once learned, uncle, that truth once proclaimed by the royal ruler, mark the sequel, "For the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom; and excellent majesty was added unto me." Alas that such records should be treasured in God's word in vain!'

'Not in vain: they tend to the confirmation of our faith, who see before our eyes the daily verification of that word in which the Lord hath caused us to hope: we trace the downfall of our country's greatness to the growing revolt from her Almighty King and contempt for His laws: we are compelled to acquiesce in what sorely afflicts us, seeing that it is needful He should vindicate the honour of His Name; and we humbly place our confidence in His unfailing promise of distinguishing mercy to such as put their sole trust in Him.'

'You speak, uncle, of contempt for the laws of God: how dreadful, how appalling an instance has recently been brought before the public eye! Can nothing be accomplished towards the extinction of that atrocious crime, duelling?'

'It might be put down quickly enough, if every brave and honourable man would vindicate his own character by bestowing one public kick upon any poltroon, who, having arranged all preliminaries for the murder of his friend, stands securely by to see him fired at, with full purpose, should he fall, to leave him writhing in his blood on the bare, cold

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ground, while in dastardly flight, he seeks a hiding-place for his own guilty head.'

'And they are Englishmen, English gentlemen, English Officers, English Christians, who thus perpetually dishonour their country and defy their God!'

'Their country has a heavy account to render to God for countenancing them in their impious defiance of Him: and believe me, my dear, we shall soon experience the converse of that divine assurance, "them that honour me, I will honour;" the recent awful fraticide, for it was no less, seems to have been permitted in order to bring more vividly before the whole country the diabolical character of a practice so wickedly connived at among us; and I much fear that it is the prelude to some very signal judgment.'

'If the coming abroad of the Lord's judgments on the earth, will compel the inhabitants thereof to learn righteousness, I could scarcely put up a prayer for their delay. Viewing this as the most privileged of all lands, numbering but a small part of our most common, familiar transgressions, it makes me shudder to recal those words, "I will be a swift witness against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts."'

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THE

CHRISTIAN LADY'S MAGAZINE.

SEPTEMBER, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER III.

Be it remembered that the object of these sketches is not to draw a comparison between the wisdom of God and that foolishness, miscalled wisdom, by which the world could never attain to any knowledge of God; and so to prove the superlative excellence of the former. Such a process would savour of profane presumption: rather let us take, with thankful humility, the all-perfect standard graciously provided, and bringing near to it the wretched contrivances of human ingenuity, undirected by light from on high, expose at once their worthlessness and the mischievous tendency of a plan which, whether intentionally or not, leads the youthful mind to contemplate in these false systems a model of fancied excellence, which, at least, he is bound to

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admire as proofs of what the mind of man may attain to, through the unassisted exercise of its own powers.

But we maintain that man is never unassisted, never undirected, in the use of his faculties, mental or corporeal. If his position was that of a rebel, who, having shaken off the authority of his lawful king, had established in his own person an independent free agency, unaccountable to, uncontrolable by any superior power, such deduction might fairly be drawn as to his actual resources: but no human being ever did, or ever can occupy such position: a free republic is incompatible with our nature, placed as we are in the midst of spiritual intelligences far mightier than we. When man ceased to be the subject of God, he became the slave of Satan: he exchanged a mild, gracious, paternal monarchy, that ruled by love, for the fiercest, most exacting tyranny that could possibly emanate from hell itself. Neither the world nor any creature in it can exist without a governor; and though it is a glorious truth that "the Most High ruleth in the kingdom of men," even as He doth in heaven, and throughout the universe, including within His illimitable dominion the evil spirits themselves, still, as regards the children of disobedience, Satan became "the prince of this world," yea, "the god of this world," and man, once the intelligent, conscious, willing instrument of the Lord's righteous purposes, becomes a helpless puppet in his hands; strutting about, like a bedlamite in the fetters that his diseased imagination transforms into badges of honour, and distinction, and enviable superiority. This is denied: of course it must be so, for Christ is re-

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jected and his Gospel counted a superfluous thing; whereas, if the sad, humiliating, terrifying truth of Satan's rampant rule around us and in us were admitted or perceived, who would not cry out for deliverance? who would not flee for refuge to the hope set before him in that Gospel?

To worldly minds, such language as this is unintelligible; it is intolerable: we, therefore, address it to those who through faith, have overcome the world, and who look back as from a high mountain's top, upon the dark valley of confusion and error and strife from which they have escaped. We appeal to their past experience of the bondage in which they were held by Satan, until Christ made them free; and to their consciousness of never having fully believed the fact of Satan's empire over them, or traced his continual working in them, until they had cast off that yoke. Our great enemy is a very subtle spirit; and the nearer we stand to the means of escape, the more carefully does he blind us to the existence of danger. He cares not how moral we be, or how exact in every external observance, so long as we make that relative righteousness the root of our hope, instead of exhibiting in it the fruit of our faith.

Such, however, is not the case; so high a tone of outward morality does not prevail, in the books now under consideration, which are placed in the hands of our young people of both sexes, as an indispensable branch of polite education, or even of any education beyond that acquired at a charity school; while of the high standard supplied by the Lord Himself, they are often kept in utter ignorance; knowing no more of civil polity, the social

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institutions, and domestic ordinances established under the Theocracy, than they do of the interior economy of a Union workhouse. That is to say, they may occasionally have heard either the one or the other animadverted on, as a subject of casual remark, or argumentative discussion; but if questioned on the minutiæ of both, it is a point as to the amount of ignorance that they would display on each respectively. This is very lamentable; and the consequences are equally so. We rarely find the pious parents of a family enabled to rejoice over their offspring, but rather mourning the premature blight that has fallen on what they hoped to see ripening to a golden harvest. Why is this? Good grain, we will presume, was sown in the infant mind; but as education proceeded, such quantities not only of tares but of thorns and thistles, nettles and every pernicious weed, were cast into the ground, that the delicate blade was choked, overpowered, crushed down, and compelled to wither away. The systems brought under the youthful eye are according to the course of this world, in its most ungodly form: the facts on which their attention is fixed in order that they may be always retained in the memory, are the natural produce of such systems, emphatically "works of the flesh;" and the guise in which they are served up to the youthful imagination is surely such as to engender a distaste for the majestic sobriety and simplicity of Holy Scripture. Yet pious parents send their children to school, or engage classical instructors at home, or place in their hands the identical books that such would use, "to form their minds," and then almost doubt the faithfulness

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of God, because the sowing of the wind yields either nothing at all or a harvest of whirlwinds!

It is time to produce a sample. We are amazed, on taking up a volume of Plutarch's Lives, at the fact of such a book being found on the shelves, we will not say of any Christian, but of any moral or decent family. Yet it is a standard work: education is defective without it; and though every page teems with the poisonous fruits of rank heathenism, though the writer's thoughts and views and feelings are those of an idolatrous pagan, and the facts recorded are all presented through the same medium; and both conveyed in language as gross as the subject is unholy, still all this must be reflected from, and if possible durably impressed on the tender mind of youth; and the immortal creature who has been baptized into the faith of the pure Gospel, who has duly learned to designate himself "A member of Christ, a child of God, and an inheritor of the kingdom of Heaven;" who has been carefully taught that his body must be the temple of the Holy Ghost, and that if he have not the Spirit of Christ he is none of His;—this immortal creature has a book put into his hands, not merely for casual perusal, but for careful and diligent study, which is, from beginning to end, one mass of abominations.

At present, boys are the subject of these remarks, which, however unpalateable, however dissimilar from the usual treatises on education, we do fearlessly challenge any human being to confute without putting the plain commands of God completely out of the question. To that touchstone the fearful system of mental training shall be brought; and no Christian parent shall lay down these pages (unless

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she lay them down unread) without having been compelled to see the naked deformity of such system. The plan at first adopted was to write for the children; but a deeper examination of the subject has brought conviction to the writer's mind that instead of offering an antidote to them, it is better to analyse the poison in the presence of those who may thereby be dissuaded from administering it: and who might, if they would, by a determined effort accomplish that without which the curse of an offended God will ere long be felt desolating the whole country—the substitution of a truly Christian for the truly heathenish plan of education that prevails in schools and in colleges.

The edifying details of Spartan morality and Spartan modesty, as regards our own sex, will not here be touched upon. It is indeed most lamentable to observe that, in modified forms of Grecian History, expressly prepared for families, and sometimes by Clergymen too, the vile customs detailed by Plutarch, while they are a little pruned down and glossed over, are still perpetuated; and instead of being alluded to as melancholy proofs of the deep abasement into which man has fallen by original sin, and the lower depths that his spiritual enemies continually plunge him into, by the inspiration of a wisdom that cometh from beneath,—earthly, sensual, devilish,—they are excused, almost justified on grounds of expediency. We are gravely told that the Spartan girls, dancing in public altogether denuded of clothing, committed no real breach of modesty, nor deserved to fall in the general estimation! We just compare this with the plain fact, that when the nakedness of our first parents became a matter of consciousness to them,

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and they felt their need of covering, "Unto Adam also and his wife did the LORD GOD make coats of skins and clothed them." The frightful immorality that otherwise prevailed, we also pass over; and the horrible practice of submitting every new-born child to the inspection of an assembly of heartless monsters, who pronounced, according to its apparent vigour, whether it should be nourished or cast alive into a black cavern to be devoured by reptiles. We merely purpose shewing the peculiarities of Spartan legislation as regarded the youthful male citizens, and the bondsmen of that renowned state: the institutions of which it is deemed essential that every young christian gentleman should become conversant with, as a model of self-denying heroism, wisdom and policy!

Holy Scripture records this solemn command of God, "Thou shalt not suffer a witch to live.' Intercourse with evil spirits, and the possession of supernatural gifts derived from them, are so distinctly mentioned, so impressively forbidden, that to doubt their reality is to doubt the truth of revelation. The Delphic Oracle was one of these infernal agencies, and therefore in its nature and working truly diabolical. The whole constitution of these famous laws is described as originating with the evil spirit at Delphos, to whom Lycurgus offered sacrifice for that purpose: and this is merely noticed to shew how directly opposed to all that a Christian is taught to hold sacred is the Spartan matter, at its very root.

The first ablution bestowed on a new-born infant, was not water but wine, for the express purpose of killing it, if not strong enough to bear so cruel an operation. Then, if adjudged by the old savages of

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Lesche worthy to be brought up, the poor child was left in all the freedom of home till he was seven years old; when he was taken from his parents, and placed in the general company where all above that age were enrolled; and where the strongest and fiercest little tyrant was always allowed to rule the rest. The old men often visited them, and, as the admiring eulogist remarks, 'often suggested some occasion of dispute or quarrel, that they might observe with exactness the spirit of each, and their firmness in battle.' It cannot be denied that in most of our schools this Spartan system is very efficiently carried out, by the boys: a weakly, or a peaceably-disposed, or a humble-minded, and above all a really Christian boy, is almost certain to be oppressed, aggrieved, and constantly wronged by those bigger, bolder, and more unscrupulous than himself. This, indeed, is human nature in its fallen state; and the presiding spirits of evil who more immediately suggested these congenial laws for the aggravated ruin of poor Pagans, must rejoice with no little triumph in seeing the identical enactments carefully studied by Christian youths, in those very circumstances that best admit of their reducing them to practice.

At twelve years of age, the under garment of the boy was taken away; only a single upper garment allowed; and that was renewed once in a year! Baths and oil, so necessary in their climate to any measure of cleanliness or comfort, were denied, except on very great holidays. To be exceedingly dirty in their persons and habits was one of the established virtues of this wretched race. In such a state of filth, of ignorance, violence and strife, rent from their homes, and herded together like brutes of

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the field, did the youths of Sparta remain, from seven years old to twenty; and the one accomplishment to the achievement of which their efforts were especially directed was thieving. They were most sparingly fed, so as to keep them constantly hungry, in order that they might be obliged to steal from others: if they did this so adroitly as to escape detection they were rewarded by a full meal and applause: if discovered, they were severely flogged; not, as it is carefully recorded, for the sinful deed, but for lack of cunning in committing it.

Here again we trace a painful exemplification of the effects of such pernicious teaching in many of our large schools; for though the rich can defend themselves, and are usually therefore spared, it is well known that the poor in the vicinity of such establishments often suffer most cruelly from the wanton depredations of the boys. On one occasion, we knew a most respectable family of humble cottagers reduced to solicit a subscription for the payment of rent, in consequence of their hived honey and fowls being all STOLEN within a short time by some wealthy, titled pupils of a neighbouring academy, whom they dared not identify because of the certain vengeance of the rest. We remember the aged, blind grandfather, with his long white hair, shedding tears of shame, while his daughter and her children confessed the strait to which they were brought, and related its cause. Nor was this a rare instance; it is of notorious frequency throughout the country: yet Christian parents are content that their sons should be well-taught in the morality of Sparta!

What school-boy does not know the story of the boy and stolen fox; or feel himself called on to ad-

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mire the noble endurance of the many Spartan youths, flogged to death on the altar of a heathen idol? One of the Editors of Plutarch, a Christian Clergyman too, remarks on this passage, 'In truth a desire of overcoming all the *weaknesses* of human nature, and thereby rendering his Spartans *not only superior to their neighbours but to their species*, pervades many of the institutions of Lycurgus.' It must be honestly confessed that the clerical comments on this heathen work, are calculated to arm it with tenfold powers of destruction: they often evidence an admiration of—an enjoyment in—this tissue of depravity. Many a lost soul will cry out against the nominally Christian instructors who first polluted their minds and perverted their principles, by familiarizing them with things which the inspired penman has declared ought not even to be spoken of.

Lycurgus further evidenced his wisdom by forbidding his countrymen to exercise any mechanic trade. Their slaves, the Helots, tilled the ground, and performed every office that the most highborn gentleman among us would not deem it becoming him to fulfil. These Helots were treated with the most horrible cruelty: they were forbidden to sing the same songs, to use the same phrases, or in any way to act as though of a similar race with their haughty tyrants. They were compelled to toil as beasts, and to suffer as no beast could be made to do; for they were ordered to drink to intoxication, that by beholding the loathsome consequences of drunkenness the young ruffians of Sparta might be impelled to remain sober. Finally, at stated times, a large band of the latter were armed, and sent to prowl throughout the country, privily to assassinate

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every Helot whose personal strength, or mental superiority might render him formidable in case of any rise on the part of these injured men against their despots.

Such are a few of the most prominent points in a legislation, every particular of which has been carefully raked together, and treasured up, and set forth with commendatory elucidations by Christian ministers, for the instruction of the lambs of Christ's flock. The more elevated a boy's rank, the more shining his talents, or the more ample his expected possessions, the greater anxiety is shown to ground him well in such pernicious heathenism: because he is considered the more likely to become a legislator for this Christian country. It can scarcely be needful to bring so flagrant a case as that of Sparta to any test: human nature cries out against it; common decency averts the face; and before the very lowest grade of ordinary morality, it stands arraigned as a criminal of the worst die, sure to be condemned. Still, and in despite of all this, we hear of the Spartan courage, Spartan virtues, Spartan wisdom; and every educated person is expected to know to what these current epithets refer. Some Christian parent may possibly be struck by the first serious consideration of what pertains to the noxious weed that must soon be sown in the mind of her son; but she will receive such consolations as, 'It cannot be helped: the plan of instruction is every where the same; Plutarch is a standard author; his "Lives" a class-book. Your boy must learn what others do, or he will be unfit for any professional course of study; a prodigy of ignorance, for which he will blame you when it is too late to remedy the defect.

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You must acquiesce, and pray to God that he may be preserved from the contamination of what he must needs come in contact with.'

All this only proves the deeply-rooted iniquity of our systems: the power and godhead of Satan among us: the contempt poured upon God's word: the wretched position of Christ's real Church in this land, where not one of its members can preserve a child from the most defiling, most demoralizing studies, without excluding him from every post of respectability connected with the Church, the state, the law, medicine, in short, from all that parents usually and very allowably aspire to for their offspring. How offensive this must be to God we need not attempt to prove: yet it ought to be borne in mind that at least on one day in seven THAT BOOK is put into the hands of our young learners which denounces as most hateful to Him what they are regularly drilled through during the other six. The result must be, either a loathing of their studies, or a principle which we do not find manifested in one case out of a thousand, or a wilful, scornful disregard of His authority in defiance of whose prohibitions they go on familiarizing themselves with all that is most false in principle and most foul in practice; or,—what is very generally prevalent among those who have been piously instructed in early childhood,—the habitual separation of things pertaining to godliness from the every-day business of life. By this process, religion becomes a stated observance, a form, one subject among many, to be attended to in its turn. The youth in whose mind the filth, and rubbish, and tawdry tinsel of the week's studies have accumulated, will try to

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sweep them out, perhaps, on the approach of the Lord's day; feeling conscious that Plutarch, and Ovid, and the rest of the pagan crew are no meet associates for the Spirit of God. But, with all his efforts, he cannot banish them—nay, he must not, for the lesson is to be remembered and digested, and repeated whenever called for. Besides, those things which are opposed to holiness and purity are, alas! the most congenial to our fallen nature, while that which opposes them cannot even be heartily received, much less retained, but by the influence of the Holy Spirit, His indwelling, and perpetual operation on the heart and mind; and howsoever desirous the youth may be to enjoy that Divine presence, he still feels the flesh lusting against it, craving after what God hath forbidden, resisting what God hath commanded, and struggling to be free from a yoke that flesh, as such, will never readily wear. Is it not most cruel to heap up ammunition, to pour in supplies, for the encouragement of this war of Satan, against the poor sinner's present peace and eternal salvation? The power of resistance grows weaker, as the combined force of natural inclination, worldly maxims, evil principles constantly laid down, and correspondent practices prevailing all around him, is brought to bear on one who, before this mingled host encamped against him, perhaps gave promise of better things: and the result of this antichristian process must be looked for in the secret tears or more open complainings of disappointed parents: in the remorseful pangs, the bitter, though transient, self-upbraidings of men who look back upon the path which they early left, the blessings that they early forfeited,

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and feeling that they are led captive of Satan at his will, find no power, perhaps no abiding desire, to free themselves from that accursed yoke.

The beautiful and benificent provisions of God's own system of legislation, as they stand out in rich contrast to the sinful follies of man's devising, cannot here be set forth. They must follow, if the Lord permit, with all their train of blessings, enjoyed in exact proportion to the fidelity with which those laws were observed. Much opposition will doubtless be provoked against what has here been said; not that any one can attempt either to deny the existence or to disprove the evil tendency of the abuse: but it is presumed to be irremediable; and the consciousness that its removal would require a greater effort than it is agreeable to us to make, may excite uncomfortable sensations. Yet the Lord can give a blessing to that which is simply intended to discourage wickedness and vice, to promote true religion and virtue; and to rouse parents to a due consideration of that solemn question which may suddenly be put to them, "Where is the flock that was given thee? thy beautiful flock!"

C. E.

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DIVINE EFFICACY OF THE SACRAMENTS?

Continued from page 122.

THE party which denounce every Communion that differ from their own in Church government seem to be little aware, that should "they have the gift of prophecy, and such faith as could remove mountains, and give all their goods to feed the poor," (none of which gifts or graces are apparent in them) and had also the superiority which they *humbly* claim as their exclusive possession,"" without *charity* they are *nothing*." 1 Cor. xiii.

By way of contrasting the effects of what our opponents would call despicable, useless, heretical baptism and conversion, with such as theirs, we shall present two specimens of their baptismally, regenerated, justified, cleansed, "Seraphim," who had in their infancy "the evil spirit cast out of them," but who notwithstanding "the faith which was created" by Baptism,* and all the continued advantages of five other Sacraments, each of which contained inherent power to convey the highest spiritual gifts of every description, spent lives which did not exhibit the godly effect which it is professed, always arise from such graces.

Evelyn writes, "On a *Sunday*, six days before

* Pusey, Newman, Hook.

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Charles the 2nd died, the gay monarch was surrounded by his voluptuous court; there were in the presence, the Duchesses of Portsmouth, Cleveland and Mazarine (fit company for an "Archangel") a French boy singing love songs, and the courtiers, playing at Basset for large sums. When Charles was seized with dangerous illness, the Archbishop of Canterbury and the Bishops of London, Durham, and Ely, immediately offered their attendance upon him.

"The Bishop of Bath and Wells was the one chosen to assist in his devotions. The King declined the Sacrament, saying, "it was time enough," or "he would think of it." When the Duke of York came, he being aware of the King's real sentiments, desired all persons to stand away, and then asked the King if he should send for a Priest. To which the King replied, "For God's sake do, and lose no time." One Huddlestone soon arrived, who says he was received with great joy and satisfaction, the King saying, "He wished to die in communion with the Church of Rome; that he was heartily sorry for the sins of his past life, and *particularly* for having deferred his conversion so long," &c. He proceeded to make confession, in which he spent about *one hour*, and then asked to "receive the succour of a dying man;" he then took the Sacraments; when these pious acts were gone through, Charles said to the priest, "*You* have saved me twice, first my body and then *my soul*." (Alluding to Huddlestone havingfacilitated his escape after the battle of Worcester). He blessed his natural children, but never mentioned the Duke of Monmouth, who had offended him—he bore his sufferings with great fortitude, said he "was weary of the world and was going to a better." One per-

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son remarked, "he made a glorious and Christian exit."

It is now generally believed, that *before* the restoration, Charles had embraced the Roman Catholic faith, so that in addition to his dissolute conduct, he committed the enormous sin of wearing a crown to which as a Papist he had no legal right. He was a great dishonour to the Protestant religion, to which until his last hour he hypocritically professed to belong; he then adopted Popery and sent for a priest, and the sacraments were administered, when there was no hope of life, otherwise he would have kept up his former dissimulation.

These divinely efficacious sacraments must indeed have been a balm to such a profligate sinner, who could not but know there was no other refuge or hope for one who like himself dissembled to the *latest* moments of his existence, and who never till then attempted to make his peace with God, or repent of his contemptible villany to his subjects. This only act of religion was incomplete, for though he *forgot*, he did not *forgive*, Monmouth. God forbid that we should presume to limit his mercy; but to suppose that an unbelieving unrepenting immoral profligate, who never made the slightest reformation in life, nor preparation for death until he was unable to take either food or medicine, should then be saved by outward ceremonies, is only to deny the sure word of God, which says, "Without holiness *no man* shall see the Lord," and also that "the unbelieving, and abominable, and whoremongers, and all liars, shall have their portion in the lake that burneth with fire and brimstone." Rev. xxi. 8.

To teach that the inherent power of Sacraments

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can be accepted in the place of holy virtuous hearts and lives, is to open the floodgates of licentiousness.*

Charles depended upon their *opus operatum;* they were "duly administered" and received, and in consequence he expected he should go to "a better world." The only better world of which we read in Scripture is that which contains the "spirits of *just men* made perfect." Heb. xii. 23.

Louis the 15th was the very counterpart of Charles the 2nd. It would be as improper to pollute these pages with any detail of his abandoned life as it would be to describe the immoral state of the monasteries at their dissolution.

When Louis was seized with the illness of which he died, the French Court was divided in politics. Madame Du Barri's influence was so effectual as to keep her own party in office, and to prevent any of the opposite faction from place. When the King was known to be in danger, a great feud arose upon the subject of his receiving the Sacraments; for those who wished him to have them, were determined upon Du Barri's removal as a preparation for the Mass, and their own entrance into power: whilst she and her friends strove to prevent the ceremony, knowing that *her* departure would be the signal for *their* removal also. The Bishop of Carcassone urged that as "the *most Christian* King, and eldest son of the Church, he ought to take the Sacraments, and by expelling Du Barri," (the Bishop was not one of *her* party,) "give an example to France which he had scandalized." On the fourth day, when the King became more alarmingly ill, Du Barri took

* Is not this exemplified by the Italians ?

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leave of him, *but promised to return* on his recovery. The fifth and sixth past without a word of confession, Viaticum or Unction; the Duc De Fronsac threatened to throw the Curate of Versailles out of the window, if he dared to administer them. On the seventh at three in the morning the danger was so apparent that the King asked for the Abbè Maudaux; when his confession (for such a life!) lasted seventeen minutes. Towards six in the morning the Sacraments were to be given, the Cardinal Grand Almoner Roche Aymon arrived in his Pontificals, with his Pix, &c. &c. He approached the royal pillow, muttering something and so (as the Abbè Georgel expresses it) "*Louis made the amende honorable to God!*" Such is the French and Romish mode of "justification by sacraments duly administered."

If the decrees of the Council of Trent and the opinions of Oxford-tract men be correct upon the divine efficacy of Sacraments, these two monarchs are in the enjoyment of eternal bliss; for they certainly had each received baptism and the Lord's Supper, therefore had been regenerated and absolved, and being Papists, had other sacraments equally efficacious: so that all these sources of divine grace, which cannot fail of imparting every kind of spiritual benefit, were put in the place of holy lives, and "justification by faith," and rendered them quite fit for the inheritance of the saints in glory. It is not for us to tell of the astonishment with which Charles and Louis would be received, after *such* cleansing and *such* absolution, by "the glorious company of the Apostles," by "the goodly fellowship of the Prophets," by "the noble army of Mar-

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tyrs;" but we never sum up either arguments or facts upon the divine efficacy of Sacraments, that we do not find *that* doctrine to be in direct opposition, both in theory and practice, to the precepts and examples of the Bible.

St. John says "he that committeth sin is of the devil," "but whoever is born of God doth not commit sin," (1 John iii. 8,) that is, would forgive an offending son, or give up a Du Barri. "In this the children of God are manifest, and the children of the devil." 1 John iii. 10.

With all deference we would ask whether Africaner with his holy repentant believing soul, and exemplary conduct and morals, was saved by "faith in Christ Jesus," although without episcopal baptism; or whether Charles and Louis with their wicked unbelief, and depraved lives, and with nothing but the justification of sacraments, have the most scriptural hope and chance of obtaining the kingdom of Heaven?

Which "were the poor in spirit?" which "the meek?" which did "hunger and thirst after righteousness?" which were "the pure in heart?" which "shall see God?" Matt. v.

All these tempers and dispositions are absolutely necessary for those to possess in this world, who are "to worship before the throne" in another. For St. John says, "I saw the dead, small and *great*, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. "God will render to every man according to his deeds," (Rom. ii. 6.) for faith is to be shewn by works; but if Sacraments can first

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justify and renew, and lastly absolve and purify, nothing more can be wanted; and this Charles knew full well, when having lived in gross sensuality and hypocrisy until his death, he could say the Priest had "saved" him by administering the sacraments.

Charles was not probably aware by *his own* holy experience or pure morals, of "that regeneration" (in baptism) "of a mere man made a holy man in whom Christ dwells spiritually,"* but as the self-styled "Catholic Church" affirms the fact, it was his duty to believe it true, and as it forced upon him no unpleasant restraints, it was the more agreeable, and must have been most satisfactory to find religion was so easy a yoke as to consist merely in the sprinkling of water in the season of infancy, and receiving the Mass, when the world and all its pleasures were past, and there was nothing in prospect but the dark "valley of the shadow of death." A creed like this must have been consoling to a worthless mortal who had no other expectation of a better world than by "the divine efficacy of Sacraments."

"Justification by faith" is of no avail when crossing with water in the name of the Trinity is the "source of divine grace." Sin can be no evil when swallowing a wafer is a sufficient sacrifice and propitiation; and "the sting of death" is indeed taken away, when anointing with oil is a sure passport to heaven. As all the sacraments have inherent power, it matters not whether there be two or seven used, for the first and the last are sufficient to procure salvation. The ex-bishop Talleyrand was so fortunate as to have received them all, and his life is a

* Oxford Tract, No. 27.

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fine specimen of the *inherent efficacy* of what six of them effected;—what the seventh did for his soul we know not.

St. Paul never wrote that his regeneration, adoption, justification, or redemption, arose from a course of "sacraments duly administered," but very distinctly declares, "Being *justified by faith* we have peace with God through our Lord Jesus Christ." Rom. v. 1. St. Peter says, that "sanctification of the Spirit" was "through the blood of sprinkling," (1 Peter i. 2,) which was neither Baptism, nor the Lord's Supper, nor Penance, nor Orders. To state that "the sacraments, not preaching" (even instrumentally) are the sources of divine grace, is entirely to deny the assertions of Scripture, "for faith" ("without which it is impossible to please God") "cometh by hearing, and hearing by the word of God." Rom. x. 17. Now if faith cometh by *hearing* it cannot (generally) come in our Church by Baptism, for an infant knows not a word or thing which is taking place during that rite, and faith is not given by proxy; for the faith which is bestowed and accepted by God is an act of the *understanding*, not an application to the forehead, "for with the *heart* man believeth unto righteousness," (Rom. x. 10,) and *without* heart-felt righteousness the sacraments are unavailing; for circumcision is nothing and uncircumcision is nothing, but a new creature; (Gal. vi. 15.) as "we are justified by His blood" (Rom. v. 9.) not by water. "Even the righteousness of God which is by faith of Jesus Christ *unto all, and upon all them that believe*, for there is no difference." Rom. iii. 22. "Seeing it is one God which shall justify the "circumcision by faith, and uncircumcision through faith,"

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for by the deeds of the Law shall no flesh be justified in his sight," (Rom. iii. 20, 30, 31,) yet Dr. Hook does not scruple to say, "A man to be at peace with God must be justified. How must he be justified? By Baptism." *

This is the Tractarian opinion; which is as opposite to the revealed word of God, as two things can be. Both cannot be true:—which is right, the New Testament? or the Oxford Tracts?

The Sacraments and ceremonies of the Church of England are requisite and necessary, either in obedience to the command of Christ or for the maintenance of order and decorum in her services; but men may go through them all in due course, and have their minds and souls unmoved and unchanged by them. It does not follow as a consequence, that a person receiving the sacraments, and attending upon her worship, is thereby made meet for an heavenly inheritance, which is to be the portion of hearts renewed by faith, and who have lived *holy* lives; "for bodily exercise profiteth little, but godliness is profitable unto all things." 1 Tim. iv. 8.

It appears from the Epistles (especially) by *word*, and from the example of Christ in *deed* also, that the usually appointed means by which God's grace is conveyed, taught and learnt, is the *preaching* of the word. We hear nothing from the Apostles upon *their* administration of Sacraments, but much upon the subject of their perpetual preaching and exhorting those who were in the ministry to the same intent. The Lord Jesus continually preached. The Sermon on the Mount, (Matt. v.), the long discourse recorded in the four chapters of St. John's Gospel,

* Sermon at St. Michael's Church, Manchester.

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(John xiv.—xvii.) and his oft-repeated teaching in the Temple, are sufficient proofs that such was his constant mode of instruction and collecting disciples, but he *never* gave the Sacrament of Baptism, and only the Sacrament of the Supper once, at its institution. In those days the Sacraments might have been "duly administered," yet we are never told that in any one instance they were "the sources of divine grace."

St. Paul writes, "when it pleased God, who called me by his grace, to reveal his Son in me *that* I might *preach* him among the Heathen." Gal. i. 16, 23. For three years he was personally unknown to the churches, "but they had heard only that he which persecuted us in times past now preacheth the faith which once he destroyed." Fourteen years afterward, the Apostle went up to Jerusalem to communicate unto them that Gospel which he *preached* among the Gentiles; (Gal. ii. 1,) he then proceeds to discuss the points in debate upon circumcision and justification by faith, but entirely omits any mention of justification by sacraments; but if that plan were the mode revealed by God, it might have been judiciously introduced in the argument as a main point to settle the controversy, if such had been his inspired belief; for he was then combatting the Judaising teachers who maintained, contrary to apostolical and divine instruction, that their sacrament of circumcision must be observed as a source of divine grace, which St. Paul would not allow for a moment.

On that occasion he rebuked St. Peter on a much less important subject than the main foundation of Christ's Gospel which is "Justification by faith," for he declares that "if righteousness come by the

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Law," (that is any outward work of men's hands) "then is Christ dead in vain;" (Gal. ii. 21.) so entirely does St. Paul insist upon *faith* being the sum, substance, and ground-work of salvation. St. Peter is in perfect agreement with him. When Cornelius sent men to Joppa to seek Peter, that Apostle returned with them; and when he began to speak, it was "to *preach* Christ and him crucified," and not to administer Sacraments; but as God in a vision had desired Cornelius to send for Peter, and had communicated by his Spirit to the Apostle that he was to go with the messengers, it might have been expected that if the Sacraments had been "the sources of divine grace," instead of preaching, they would have been immediately given to "create faith;" but instead of sprinkling with water, the teacher, appointed directly by heaven, begins a discourse touching upon all the chief doctrines of Christianity, and ending in a promise of remission of sins to those who believed in Christ. When they had been thus taught, and all had understood and accepted Christ as their Saviour, "the Holy Ghost fell on them that heard the word," and "they spake with tongues and did magnify God." By means of St. Peter's instructions they saw Christ as their Saviour, they understood and believed the assurances of his death and atonement, and the reception of these doctrines was *faith* in Him, and by them they were renewed in the spirit of their minds; yet was the sign and seal wanting to their entrance into the visible Church, and Peter "commanded them to be baptized." Acts x. 48. He did not himself perform the ceremony.

The whole of this proceeding, which took place under the immediate direction of God, and was per-

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formed by an Apostle, is diametrically opposite to the system and creeds of Romanists and Puseyites; even miraculous gifts were imparted by the outpouring of the Holy Ghost upon them *before* any Sacrament was given; the conclusion must be, that Sacraments are the signs and seals of divine grace, but not the source from which it arises; for if they were, why was not this correct mode adhered-to in an instance when the whole was under the peculiar influence and teaching of the Spirit? And why on this extraordinary occasion was regeneration *by faith* not by Baptism? Whereas God's free grace was imparted, and the gift of tongues also bestowed, before Baptism was ever spoken of, and the one great sacrifice on the cross was certainly deemed by St. Peter a sufficient propitiation without any addition, or the Lord's Supper would also have been administered to obtain remission of sins for these heathens: but on this wonderful conversion it is never mentioned, yet we must be certain that when all was done exactly to the letter of God's own appointments, nothing was omitted which was requisite for justification.

If Papists and Tractarians are *right*, God who sent the vision; the Holy Ghost who poured out the miraculous gifts, and the Apostle who acted under the expressed guidance of the Spirit, were each and all *wrong*. There is no escaping from this blasphemy: if *Baptism* be the *source* of all spiritual gifts and graces, and if the Lord's Supper must be the propitiation for sin, St. Peter began at the end instead of the beginning, and by what is called the "New Law" of men, the whole was done on false principles which any Popish priest or Tract-man could have rectified.

Yet there is but one plan adopted by the Apostles,

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which universally shows that *preaching* (which is instruction) is the general source of God's grace, but there is no case recorded where the Sacraments are ever exhibited as the means of conversion or changing the heart. When Peter preached to the people at the Feast of Pentecost, many "were pricked to the heart" by his discourse. "*Then* they that gladly received his word were baptized;" they *first* obtained faith in their risen Saviour, and "*then*" they had the first Sacrament given, which was afterward succeeded by "the breaking of bread," when "they continued stedfastly in the Apostle's doctrine." Acts ii. 41, 42. Their faith could not possibly have been "created by Baptism," for they were not allowed to receive it till they professed their faith. Those who had no faith had no baptism. The Jailor at Philippi was first converted by "the word of the Lord," and then he was baptized. Acts xvi. 31—33.

Protestants as we are, we depend implicitly upon God's truth and the inspiration of Scripture, and shall abide by the letter and spirit of the New Testament, believing that God knows exactly what his own doctrines and modes of faith are, and that he has left them in Holy Writ as he intends them to be, without any permission for men to change or alter his revealed will. Whatever is not in accordance with the revelation of God, is in no wise to be received, and when the Scripture plainly lays down by *precept* that "Justification is by faith" only, and then by *example* that the doctrines and commandments of Christ's gospel must each and all be accepted and believed in, ere there is forgiveness of sins, it is vain to teach that Justification comes by Baptism, and remission by the Lord's Supper. It is equally false to say that men

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who are living in profligacy and unbelief, are the sons of God and regenerated and cleansed by water, and absolved and sanctified by bread and wine. It is against all sense and reason to affirm that God will forgive the past and future guilt of wicked impenitent hearts and lives, by merely receiving the first Sacrament; and purify and absolve the profane, by swallowing consecrated elements in the second.

The Protestant reformed religion is in agreement with the written revealed inspiration of the Lord God Almighty; in consonance with the acts, deeds, and words of the Holy Apostles, and in unison with the sense, reason and experience of mankind. On our side of the question is all this concurring and incontrovertible testimony. Against us the Romanists and Tractarians have what they value much more—their own *interests* and their own opinions.

"But greater is He that is for us, than all they who are against us."

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JEWISH LITERATURE.

FEW things would afford us more gratification than to remove a little of the gross darkness that prevails among Christians in reference to the actual state, feeling, and attainments of the Jewish community located among ourselves. On all other subjects the "march of intellect" progresses fast enough; but on this we really are, generally speaking, absurdly and disgracefully ignorant. The establishment of an Anglo-Jewish Press, which, with all our might, we labour to help forward, will gradually disperse some of these shades: but as yet the circulation of the organ of Judaism is not sufficiently extensive to effect what we hope to see accomplished ere long—the complete enlightenment of men's minds on this topic. We are now about to afford a specimen, not only of Jewish talent, but of Jewish feeling, calculated to convince some among us of their prevailing error.

Before proceeding, we would crave permission to be guilty of a piece of egotism that seems called for by the occasion. A report has been widely circulated that the Editor of the Christian Lady's Magazine has become, by marriage, allied to the House of Israel. Were it so, she would glory in the distinction; but since she finds that such supposed alliance is assigned as the origin of her recent efforts in the cause of Jewish nationality, and that thus a charac-

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ter of private partiality is given to her recorded opinions, she feels bound in justice to that cause most explicitly to state that the report is wholly false and unfounded. Neither by marriage nor in any other way, directly or indirectly, is she connected with the descendants of Abraham; and alike the origin, the authority, the rule, and the encouragement of her humble efforts to shame the Christian world, and the Gentile church, into a more seemly line of conduct towards their elder brethren of the house of Jacob, are to be found in the BIBLE, and in the BIBLE ALONE.

Having thus disclaimed an honour and privilege to which we are not entitled, and disclaimed it only because we have ascertained that the assumption tends to weaken our testimony, we proceed to notice the obstinate errors prevailing among us, with respect to Israel. We are prone to picture to ourselves the Jew fenced round by innumerable barriers, like the bars of a cage, beyond which we may not attempt to pass, but merely stand and stare at the secluded inhabitant. One enormous falsehood, very generally credited, is, that the English Jew is not permitted to read the scriptures,—not even his own, much less ours: that if he does so, it must be by stealth, and under dread of severe punishment: That in the higher circles of society, the Hebrew people are neither inclined—nor fitted to mingle with us; and that between their literature and ours, a gulf exists, impassable to both, save for purposes of critical investigation. We do not now speak of Hebrew literature strictly so called; but of productions in the English language. In this, and in every walk of science, in the fine arts, and in what are

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called the belles-lettres, the highest eminence is continually attained by Jews; though, alas! we find too often among them, as among ourselves, that in such cases religion is made of no account; and to avoid the current reproach which it ought to be their constant labour openly to rebut, they frequently deny their race, exchanging a nominal Judaism for equally vain, unmeaning christianity. Having professed to follow Moses, until the allurements of fame sparkled before their eyes, they, as a mere step to distinction, have professed to follow Christ; without once knowing or caring about either. Thus, it is generally understood, the celebrated vocalist dropped together the first letter of his name, and the externals of his faith; Mr. Abraham became Mr. Braham; and by some process into which we cannot enter, reconciled himself to making the walls of Christian churches resound to the splendid tones of his voice, in the "Messiah," and other solemn subjects belonging to the Gospel of Christ; so profanely dramatised for public amusement and private gain. The Author of the "Curiosities of Literature," and others, have in like manner, ceased to number their families among the many thousands of Israel: but to compute what Judaism has lost, or christianity gained by such transfers belongs not to us. "The world will love its own."

A far different task is ours: we hail the strengthening nationality of Israel in this point, coming out boldly into the field of honourable competition. One of the most admirable paintings lately exhibited for national approval was the work of a young artist who would have scorned to barter for Gentile patronage the boast of his high lineage, and who came

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forward, an acknowledged Jew; and very high distinctions in colleges abroad have recently been conferred on some of his brethren. Yet more striking is the work before us now, the production of a Jewess, and bearing as its motto, שמע ישראל with the title "The Spirit of Judaism."

The Hebrew words, (Shemang Yisrael) are the initial to that commandment contained in Deut. vi. 4—9., which every Israelite recites when at the point of death, as his confession of faith; and which our Lord also recited as the "first commandment of all" when challenged by one of the scribes. Mark xii. 28—30. On this, Miss Aguilar has produced a commentary, extending to a tolerable-sized volume, which she sent to be published in Philadelphia, under the direction of the Rev. Isaac Lesser, a minister of her own faith in that city. We never read a book in which the spirit of *love* was more perfectly developed,—one more free from every approach to asperity, more overflowing with tenderness for all who, like herself, make the Bible their study and delight. Yet is Miss Aguilar an uncompromising Jewess; she labours assiduously to do away with the necessity, and thereby with the doctrine, of that atonement without which no sinner can for one moment stand before God. Her religion is one of unreserved confidence in the mercy of the Most High: she has dwelt upon that glorious attribute until the awful feature of His all-perfect justice is swallowed up in its light; and while clinging most tenaciously to the privileges of Israel under the law, she would find a full salvation for every pious Gentile, in the overflowings of that inexhaustible mercy. Not seeing the need of any universal atonement, of course she does not receive the

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record that God has given us of His Son. If that necessity were felt, it would at once become evident that no mere man, born himself under the curse of the broken law, incurred by Adam, and inheriting also the sinful nature of the first transgressor, could possibly become an acceptable sacrifice "without blemish," for the sins of others; and the whole mystery of godliness would thus be made apparent. "Mercy rejoicing against judgment," because Justice, being fully satisfied, sheathes the sword, and permits mercy to triumph. Here, indeed, is a separating point between us and our Jewish Sister, which cannot be compromised; for while she looks and longs for the coming of her Messiah to reign, to which we also look and long, as the glorious consummation of all things; the same Messiah, suffering, crucified, buried, and risen again, is to her apprehension a cunningly-devised fable, while to us it is the one sole, certain, all-sufficient plea of acceptance with God: the one, sole, certain way of escape from everlasting death.

Yet Miss Aguilar acquits us of Polytheism, as indeed do a vast number of her most conscientious brethren, by fully entering into the view that IF it were as we believe it to be, the Trinity in Unity would be a necessary consequence, and no idolatry, no plurality of Gods, would be chargeable on us. We do not suppose that such is the prevailing doctrine of the Jewish Church, as at present established; but it does infinite honour to the candid and charitable feeling of such as hold it: although we ourselves do not wish to accept the proferred excuse. On this ground, Miss Aguilar is enabled to regard us with the loving indulgence that breathes throughout her

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sweet volume; and we are bound to say that a more lofty tone of spirituality never greeted us than that in which this Jewish lady unfolds her own faith and hope in the God of Israel, as seen by her in the writings of Moses and the Prophets. The object of her work is to raise to a similar cadence the tone of religion among her own brethren, whose attention she would fain turn from the words of men to the Word of the Living God. We ardently pray for her success in so doing; and that she may richly reap the promise made to him that watereth. We are all, both Jew and Gentile, sadly entangled among human authorities: we have each our Talmud, our Mishna, our Rabbis, coming between us and the pure Scripture. Our Rabbi Matthew Henry, and Rabbi Thomas Scott, and Rabbi Adam Clarke, and others, have led us into many an error. Not considering how much of the vision and prophecy was sealed up *until the time of the end*, and therefore completely sealed to them, we pore over their commentaries at this very day, and spiritualize on, in the face of such literalizing events and dispensations as might well make us ashamed of our foolish obstinacy. Multitudes among us are still confining to a figurative interpretation, even such chapters as the thirty-sixth and thirty-seventh of Ezekiel: and not a few will insist on taking the same liberties with the forty-ninth to fifty-forth of Isaiah, inclusive; only insisting that the Jews, from whom we steal what belongs to them by means of such exposition, should allow us to make the fifty-third as literal as we please; but then again, the sixtieth, sixty-first and second, of the same Prophet, which speak of Israel in language that it is a marvel how any one

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can have the face to resist, must be rendered figuratively too. All this, or a great part of it, results from overlooking the positive certainty that increasing light would be shed on the prophetic word as the time of its final fulfilment drew near: and happy shall we be to see all human authorities, on both sides, fairly laid on the shelf; that we may meet our Jewish brethren on that firm, equal ground, the inspired Word of Divine Truth!

We now lay before our readers a piece of original poetry, from the pen of Miss Aguilar, the spirit of which they may the better appreciate after what we have said of her book. We do feel very proud of it, as a noble specimen alike of Jewish feeling and of Jewish literature; and we trust the day is not far distant when Gentiles shall blush for their lack of justice towards those whom the Lord will yet make a praise in the whole earth. May he hasten the day!

STANZAS,

TO THE MEMORY OF THE REV. ROBERT ANDERSON, OF TRINITY CHAPEL, BRIGHTON,

BY A CHILD OF ISRAEL.

Thou'rt gone unto thy home, Brother, thou'rt passed
from this cold earth,
And oh, we may not weep for thee, though lone thy
household hearth;
Thou'rt gone, where nought of darkness dwells,
thine earnest faith to dim.
The veil is rent from Israel's God, thou knowest
now but Him!

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And thou hast done thy work, Brother, and many a spirit led,
Up from the depths of darkness, where eternal light is shed;
The sinner turn'd to righteousness, the mourning spirit healed,
The doubting, and the wav'ring raised, where love is all revealed.

And words of Love, the soul to soothe, from thy lips ever pour'd,
And thoughts of heav'n, impress'd on us, which in thy heart were stored;
And thou hast left a deathless page, in many a spirit shrin'd:
Thy voice is hush'd, but oh! what peace its memory leaves behind.

Thou wert a spirit lent to earth, whose Mansion is above,
Sent to this world, to breathe awhile th' omnipotence of Love;
Thine ev'ry thought, thine ev'ry deed was Love 'neath other name,
E'en words of chiding or reproof came from Love's fount the same.

And oh what peace consoling thou didst ever give the poor,
Whose thousand, thousand blessings cling around thee evermore,
As angels o'er thy dying couch, those blessings were thine own,
To waft thee on their wings of Love unto thy Father's throne;

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And there, those blessings wait thee, Brother, to
witness bear for thee—
Oh who may paint that moment's bliss, its cloudless
ecstacy!
Now! now! thou provest all the joy thy faith had
pictur'd long,
No sin can check, no sorrow chill, the archangelic
song.

Yet we must weep thee, Brother, weep that we have
lost a Friend,
That many, many lonely hearts must in deep sorrow
bend;
Unnumber'd buds of holiness have lost their fos-
tering stem,
Thy widow, and thy Fatherless! oh we must weep
for them!

Yes! tho' I mourn thy Faith was not God's loved
and chosen one,
I know, I feel, a fadeless wreath thy faithful work
has won,
According to the light vouchsafed, our Father's
Love demands,
And thou didst give Him "all thy heart" e'en as
His word commands.

And did His will, with holy zeal, and reverential
awe,
And follow'd all which thou believ'dst was His
most sacred law,
And so, I know, I feel thee bless'd on earth, and now
in Heaven;
And mourn thee, Brother! ay and wish such grace
to *us* were given.

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And yet rejoice that now for thee the clouds of Faith are flown,
And Israel's God is known to thee, as ONE and ONE ALONE!
That all of darkness, all of doubt, no more thy soul may claim,
For ev'ry varied Faith on earth in Heav'n is the same!

Then rest thee, Brother, and rejoice, thy glorious task is o'er,
We'll think of thee, and follow thee, and love thee more and more;
Thou art not lost to those on earth, thou art but pass'd on high,
And ling'rest there a radiant star, whose light will never die!

GRACE.

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THOUGHTS

FOR PARENTS AND INSTRUCTORS.

ON EMULATION.

"Look not every man on his own things, but every man also on the things of others."—PHIL. II. 4.

WE hear of competition for prizes, and contention for the uppermost places in their class, among the children of some schools and families. It is said that the stimulant of emulation, objectionable as it is in many respects allowed to be, is nevertheless necessary to the successful education of children. I confess it is an assertion to which I am by no means inclined to subscribe, and I feel persuaded that very great caution is requisite in such matters; lest in our anxiety for improvement in learning we should be tempted to overlook that which is of infinitely greater importance—the improvement of the heart and disposition. Many fine things are said about generous rivalry, and we are told how possible it is for the vanquished competitor to cast away far from him every feeling of jealousy, envy, and ill will. Yes, we allow this to be *possible;* for the weakest and the feeblest may take up the words of the mightiest and the strongest, and say, "I can do all things through Christ which strengtheneth me,"—but surely it is no *easy* thing to resist the corrupt and selfish inclina-

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tions of our evil hearts. The work is a difficult—a laborious work; and surely we do not well, to force the youthful soldier into the danger and din of the battle, when we might place him in a position of comparative security, and ward off many an enemy, and shield him from many a foe. The spirit of competition is, I do believe, a most dangerous weapon to place in the feeble grasp of a youthful Christian, how safe soever it may be in the more powerful hands of those who have spent years in their great Captain's service. The advanced Christian has passed through many a struggle—he has fought many a battle, and now the conquest is well nigh gained. He has kept so near to his Master's side—he has followed so closely in his Master's steps—he has drunk so largely of his Master's spirit, that *self* is in a manner annihilated. He can stand the test of human applause without experiencing any secret pulsation—without any feeling of complacency separate from the glory of God. He can do more than this—he can calmly resign the praise of man—he can take the lowest place without being envious of the honour done to others—he can desire their reputation and interest to be advanced, though his own be diminished—he is willing, cheerfully willing, to be nothing in the sight of men. He knows enough of his own heart to think humbly of himself, and he is neither surprised nor offended when he perceives that others think humbly of him. He is not of those who confess to God that they sin hourly, and yet when told by a fellow-creature—told in the gentlest and kindest manner of even one distinct fault, with strange inconsistency swell with anger, and justify or deny it. The advanced scholar in the school of Christ can delight in the

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labours and success of others, though he sees himself darkened and eclipsed by them—himself passed by and forgotten. He keeps the high standard of acting simply and solely for the divine glory constantly before him—the love of God overcomes the love of self—his heart is freed from the disquieting passions of malice and envy, and he is content to see others preferred before him. This lowliness of spirit, however, this meekness of demeanour, and this freedom from selfishness, are not the natural products of the soil. They are contrary to the proud nature and selfish interests of men; humility—the silent but lovely grace of real humility, is not a plant of spontaneous growth. When He who knew what was in man said: "Learn of *me*, for I am meek and lowly in heart," He was not ignorant that the lesson He was giving was too difficult for his proud and rebellious creatures to learn from any other Teacher than Himself. And again we must repeat that we do not well when we seek to stir up, instead of, with God's help, to cast out that secret spirit of pride which, amidst all the loveliness and ingenuousness of youth, still lurks in the heart of every young soldier in the spiritual warfare. Surely we can scarcely flatter ourselves that we are bringing up our children "in the nurture and admonition of the Lord," while we are by deeds, if not by words, fostering and encouraging those very feelings of envy, ambition, and selfishness which it ought to be our great aim to restrain and subdue. I must say I experience a feeling of surprise as well as of sorrow and regret whenever I hear, as I frequently do hear, of the young being excited to exertion by means of a principle which certainly has in it nothing of the loving, humble, self-denying spirit which the Gospel

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requires—a principle destructive of that Christian love which is the badge of Christ's disciples now, as it was the badge and the glory of the primitive Church when their adversaries remarked it and said, "See how these Christians love one another."

I much doubt whether we could long remain spectators in a schoolroom where the young occupants were to be rewarded—not according to their abstract, but according to their comparative success, without being almost compelled to exclaim "see how these children *hate* one another,"—urged forward and encouraged, if we must speak the plain unvarnished truth, by those whose bounden duty it is to shew them a far different and more excellent way. "Here are my prizes, mamma," said a young lady to her mother, on her return from a fashionable boarding-school—the flush of exultation overspreading her countenance, as she exhibited three handsomely bound volumes before the eyes of her gratified parent; "they are all first prizes, and there are only two prizes in each class. Fanny Mordaunt expected the first prize for Geography, but *I* knew better all the while, though I did not say a word about it. I knew she had miscounted, and that I had one ticket more than she had—how disappointed she looked, when the prize was declared to be mine," continued the young lady, laughing very heartily. "Miss Mordaunt cannot be very far behind you," remarked the father, "as you gained the prize only by one ticket." "Oh, I don't mind whether it is by one or more, so that I win the prize," said the daughter, a shade of mortified pride passing over her features, on hearing the abilities of her rival placed on a level with her own.

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"Besides, the other two prizes, for French and music, I can't tell by how many tickets I gained *them*. I believe I was seven or eight more than any of the other girls, and Mrs. Clifford said, I was by far the best girl in the school, and she wished they would all follow my example." "Well, my dear," said the fond but injudicious mother, "I am glad you are so good a girl, and I hope you will try to keep your place at the head of the school." Alas! alas! must we not grieve to see these young creatures thus early trained to jealousy, and envy, and pride. Can we—ought we to behold the cup of poison thus poured out for our children without an effort to dash from their lips the deadly potion? No, it must not be; uncourteous—officious as we may be deemed, we will make bold to ask, is there not some inconsistency in opening the Sacred Volume and pointing out to our children the words of the Apostle Paul, "Be kindly affectioned one to another with brotherly love; in honour preferring one another—let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves," and then holding out to those very children the hope of a reward which is to be gained by invidious comparisons of intellectual superiority—often with the loss of those sweet and precious flowers of meekness, humility, and love, which are always found to grow in rich luxuriance in the garden of the Christian graces. Do we in very truth believe that these lovely flowers must bloom and flourish in bright and glowing beauty in the heart of every one, whether young or old, who is a plant of righteousness in the garden of the Lord? *All* of you be clothed with humility, says

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the Apostle Peter—in all your dealings with man; and in all your converse with God, appear in the same beautiful robe which adorned your gracious Saviour. Ill, indeed, does a spirit of arrogance accord with christianity—ill, indeed, does even the *appearance* of pride become the servants of a meek and lowly Master. The mind of Christ was eminently humble. Amidst all the glories of that spotless pattern, none shone with brighter lustre than the sweet grace of humility. Oh, can we reflect on what the *Man* Christ Jesus was—can we contemplate His meekness, His lowliness, His gentleness, His love, and still consent to be the means of cherishing in the hearts of His young disciples feelings so different from those which should adorn the Christian character—feelings which can scarcely fail to place the young objects of our care among the number of those whom God resisteth.

"If any man have not the spirit of Christ he is none of His." We do not venture to contradict this, but do we really believe it? Are we thoroughly in earnest—fully alive to the danger of being unlike Him whom we call our Lord and Master? Are we seeking to have in ourselves more and more of the mind which was in Christ Jesus; and can we with cruel and guilty thoughtlessness encourage in the youthful followers of the meek and lowly Jesus a spirit of ambition, and rivalry, and pride? Surely—surely it must be for want of consideration that so many parents and instructors are to be found not unwilling to lead their children in the way they should *not* go. Let us not deceive ourselves in this matter. Let us not vainly imagine we may do evil and still that good may come. We are commanded

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to abstain from all that has even the *appearance* of evil. Now every one will, it is presumed, admit, that there is, to say the least, an appearance of evil in these systems of competition. There are few, it is conceived, who will not readily allow, that there is a *risk* of provoking unchristian feelings—ungodly passions. Shall we run the risk? It is strange that we should question and hesitate, and doubt about things which the word of God so clearly decides at once. Shall we, for the furtherance of any object whatsoever, place "a stumbling-block or an occasion to fall" in our children's way—a way which, if we know any thing of our own hearts, we have experienced to be already a perilous and a difficult road to travel. Is there a parent—an instructor, who will calmly reflect on this subject and then say —Yes, there is risk—I do not deny it, but I will encounter the risk,—there is danger, I cannot doubt it, but I will brave the danger. Parents!—Instructors!—will you not bear with us while we entreat you to pause before you act upon such a determination. It is better—it is safer to fear than to be high-minded; and we cannot but believe, that wherever there is risk, there is abundant cause for fear. And be it remembered, that it is not our children alone for whom we have need to feel alarm—Ourselves, likewise, are exposed to danger, for while we are hazarding the safety of our charge, we are also placing ourselves in peril. "What—if God," said the late Dr, Payson, to the Secretary of the American Board of Education "what if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an index of your own thoughts and feelings? What care

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—what caution would you exercise in the selection! Now this is what God HAS done; He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day, and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for or against you at the judgment day." It must surely be a fearful thing to be the means of fostering in the bosoms of the young that hateful spirit of pride which clings so closely to the fallen nature of every child of Adam. It is adding fuel to the fire, and fanning into a flame the sparks which, with the help of divine grace, might have been well-nigh extinguished. Would that I held "the pen of a ready writer" that with all the energy which the importance of the subject demands I might effectually convince every parent and instructor that competition in any form serves only to foster that spirit of selfishness which is but too natural to all human beings,—in adopting it in our plans of education we are trainng the young exclusively to regard their own individual benefit, at the expense of injury to others and consequently we are not only encouraging, but inculcating feelings utterly opposed to those which God requires. That mere worldly characters should act upon their own principles, is no ways surprising —that those from whom we might expect better things, should actually *seek* to instil feelings so decidedly at variance with those which they profess to consider requisite, is indeed a matter of astonishment and regret. It may be imagined from these observations on youthful competition that I disapprove of specific rewards in the shape of prizes altogether. I would not be so understood. It is not reward of

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which I disapprove, but competition for reward. I think we are justified, from a consideration of God's dealings with ourselves, to hold out to our children the hope of reward for well-doing; but let such an arrangement be made, as that the youthful candidate may look not only on his own things, but also on the things of others. Let not his gain be another's loss —let it be made practicable for him to desire to see his friends and companions rewarded as well as himself, that those who labour together may also rejoice together. Let each be rewarded according to his own individual merit, without any reference to the merit or demerit of another. Let it be a prize for doing well, not a prize for doing better than another. It may be argued that as we desire to bring our holy religion to bear upon our dealings with our children, even such a system as this might be open to objection, inasmuch as it might tend to imbue the mind of the child with a high opinion of his own desert, and thus pave the way for the admission of that fatal error,—a spirit of self-righteousness in the sight of Him who has declared, "There is none that doeth good, no not one." Should it appear probable that such would be the result, no desire for the improvement of our children in learning could excuse us for adopting the plan. Nothing could excuse us for adopting *any* plan which should in the slightest degree be instrumental in leading the young to go about to establish their own righteousness, instead of gratefully and unreservedly submitting themselves to the righteousness of God. For myself however, I must say I have no fear on this head. The judicious parent and instructor possess many opportunities of rectifying any

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erroneous notions which may be formed by the young on the subject of meritorious exertions; and in presenting to their charge a reward—a prize—it may be a well-earned prize, not, be it remembered, as a reward of intellectual capacity, but of regular exertion and general good conduct, would never cease to press upon their recollection the fact that the ability to do well was of the free *unmerited* favour of God, and that consequently though there might be much cause for thankfulness, there could be none whatever for pride and self-exultation. I hope to be excused the somewhat dictatorial tone which I have assumed. I do not speak without some experience in these matters, and my language may seem to take a turn of more positive decision than would on many other subjects become the unimportance of the writer. Those, however, who presume to speak at all, must speak openly and honestly what they believe to be the truth. I trust these observations are not offered in a spirit of arrogant dictation, but they are offered under the persuasion that the subject of which they treat merits the earnest and careful attention of that too numerous class of parents and instructors whose systems imply that they consider education to be one thing, and religion another. Instead of offering any further remarks of my own, I must be allowed to close this paper by inserting the views of one much better able than myself to do justice to the important subject which I thus venture to submit to the serious consideration of those engaged in education. With the sentiments as expressed in the following extract, I need hardly say that I entirely concur.

"We see not why the praise absolute may not be

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as enticing as the praise comparative. But let this point be conceded, if it must, and be it admitted that a child will learn more in the hope of outshining, or the fear of being outshone, than he can do either from the desire of knowledge or a wish to please his instructor, or any other motive. Still, the question is not at rest. Our children are christians, devoted in baptism, and as every pious parent hopes, hereafter to be accepted as the servants and followers of Him, who, when he comes to acknowledge them as such, will not ask what they know, but what they are. Surely, all the knowledge and all the attainments in the world were a dear-bought purchase at the expence of one right feeling—of one solid Christian virtue. We strangely mis-calculate, even for our happiness in this world, when we sacrifice character to acquirments of any kind. I surely shall not be suspected of too lightly estimating the advantage of mental cultivation and polite accomplishments. By every proper motive,—by every sinless incentive we may provoke our pupils to exertion. To the gifted we may say,—make use by assiduity of what you have; to the less endowed —make amends for assiduity for what you have not; and by praise or blame enforce the precept. But if we must choose between the moral and intellectual good—if the culture that is to raise the flower, must foster with it the poisonous weed, we hold the utmost acquisition of human wisdom light indeed. Its future fruits will never allay the passions excited for its acquisition. When sin becomes the burden and the shame of a bosom struggling, and yet unable to repress it, learning and talent will not whis-

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per peace. When the applause and the triumph and the approbation of man are past and forgotten, the evil thought, the sinful emotion, will remain upon the conscience, and unless mercy blot it thence, on Heaven's eternal records."

M. P. H.

CATHOLICS.

'A man once said to him, "You are very unmannerly, Billy, for you never call us Catholics; never any thing but Papists." "Well," he answered, "I will look in the Bible, and if I see any reason to call you Catholics, so I will;" and turning to Revelation, he found, "By her sorceries *all nations* are deceived." "O yes," said he, "you are Catholic in this; I now see you have a right to be called Catholic in your sorceries."' *Life of William Moore.*

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DRESS-MAKING.

We are not a little thankful to the truly Christian Writer of the following interesting and important letter. The subject is one in which all our readers are necessarily concerned; and we commend to their most serious attention the facts stated by our reverend correspondent.

Madam,

A few of the members of the little community over whom I am the Pastor, have been very deeply interested in the subject which you have so ably embodied in your first little volume entitled the "Wrongs of Woman." Your happy power of illustration, while it thrills with emotion in the perusal, has awakened some to a far more acute perception of the evils which were too well known to be in existence, but which it seldom happened to individuals to probe to the depths and miseries of their consequences. I apprehend however, that they are only illustrations generally, and it did occur to us, that it would not be uninteresting to you, if we could furnish you with a few facts, the result of our own knowledge, and so lend you a helping hand in your truly Christian labour. A very simple fact sometimes arrests the attention from the very reason that it is a fact—when

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the person so arrested would pass over a theoretic narrative without any serious consideration. At all events we trust you will pardon us, for our work is well intentioned, even if it be found to be inappropriate. You have spoken well and boldly upon the oppressive character of the slavery which prevails among the thousands of wretched women, who minister to the fashions and frivolities of the gay world,—and who spend their early days, and exhaust their precious lives in a bondage which is thankless, profitless, and often the instrument of ruin both to body and soul. Not many days have elapsed since I made my final attendance upon the dying-bed of one of the best girls in my Parish, who after the severe drudgery of three years in a milliner's work-room—when she was allowed only her meat for her labour—sank under the combined effects of cruelly extended hours of labour added to the evil of being wretchedly clad, and was carried off by what is commonly termed a galloping consumption. Another of my parishioners too, one of the very finest specimens of health and rustic beauty I ever saw, contrary to my expressed wishes, was some time ago sent to London, there to accomplish the knowledge of the millinery business, which she had partly been taught in another large town. She has returned home—incapacitated for any kind of exertion. Late hours and over-working, have undermined her constitution, and she flits about, totally emaciated, and will soon probably drop into a premature grave. I could relate to you many a touching history when I look over the simple annals of a rural parish, supplying as it does a large amount of labour to an adjacent large town—wherein the ruinous system of

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conducting the business of millinery and dress-making has repaid the over exertion of two or three years, by sowing the seeds of decay in the constitution, and returning to the homes of some of my poorer parishioners the very flowers of their flock, blasted, withered and destroyed, and only wending their final way homewards. for the melancholy consolation of dying at home and being entombed among the sepulchres, where the "rude forefathers of our hamlet sleep." It happens too, most strange to say, that if one be selected from a family for the purpose of being apprenticed to the business of dress-making —she is not the robust and strong—but the one whose delicacy of frame, and precariousness of health, seem to unfit her for the more active employments of farm-labour and servitude. It is supposed that at least she will do for a dress-maker,—much upon the sage plan which in by-gone days was said to prevail in family counsels, that if there was one of the boys less hopeful than another, at least he was fit for a priest. That to which the strongest and healthiest would be all but inadequate, is made to devolve its heavy and intolerable burden upon the one least able to bear it. But apart from the mere drudgery, and lengthened hours of toil, which this system entails—there are evils which it is frightful to contemplate. I do know of very many instances, where young creatures, possessing considerable personal attractions, have been taken from the homes of their parents,—the father probably at no time earning more than twelve shillings a week,—bound to serve three years, while the remuneration for their labour is just being scantily fed. Now the question is, how and where do they procure their clothing? How is it that they dress in

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a style at once fashionable in appearance and somewhat expensive in material—cheap as material is, it must cost solid money, and I have often asked myself the question,—where do these poor girls, children of those towards whose necessities often in health and always in sickness I am obliged to contribute,—where do they procure their dress?—I could, but my profession enjoins me to secrecy, reveal some items in the dark account, which would afford an insight into the matter, and tell something of the purchase price of some of them. As to the moral part of the business, I find upon enquiry, that in most cases the general tenour of the conversation which prevails in the workrooms, is a combination of the romantic and the foolish. The staple of their talk is, either the anticipated meeting with some young man,—or the attraction of young men generally,—or the imaginary joys and griefs embodied in the prurient pages of a licentious novel. I speak from details which have been imparted to me, by those who have been sufferers from the system. There is one part of it however which exhibits it in a nefarious as well as a cruel point of view, and of which from time to time I have become cognizant. Young women not unfrequently return to their native village, totally unable to carry on the business they have been sent to acquire. They have been articled for the purpose of learning the entire art of dress-making: but at the expiring of their apprenticeship, they find themselves all but ignorant of the most important part—that is cutting-out and fashioning articles of dress. I made some enquiry into this, and find, that the knowledge of cutting-out is most studiously withheld; but in order to fulfil the letter

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of the agreement, a period of a few weeks before the expiring of their bondage,—a make-believe is practised, and a pretence made to give them some instruction in that way. Surely this is a frightful illustration of "grinding the faces of the poor." So that in more instances than one, instead of finding that which has undermined their constitutions, a source of maintenance, I have known girls who have spent their three years of drudgery, through entire inability to maintain themselves, revert to their former condition and enter into the service of families. A very painful reminiscence of the physical evils of the system, occurred in my own house, a day or two ago. One of my wife's nurse-maids was attacked by faintings and hœmorrhage from the mouth. On making inquiry I found it was what she had periodically been accustomed to for many years, ever since she had been apprenticed to a milliner, where from over exertion and late hours, the symptoms first developed themselves. I could accumulate instances of a similar description, were I not detailing them to one who is better qualified to recite than to listen. But I have been remarkably struck with the result of this on the part of employers who have been foolish enough to imagine, that cruelty thus practised could bring a blessing with it. I have been considering—and I cannot call one of these task-mistresses to my recollection, who by such a system has ever risen to wealth, respectability, or honour. They are generally poor, miserable, and little thought of. It seems as though One more merciful than they had fixed the stamp of his disapprobation on the system, and forbidden a blessing to go with it, even in temporal things. I do not say the

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rule is invariable, but it is all but unvarying in the instances I have observed. Oh that the ladies of England, the mothers, the daughters of England, would stand forth as with one voice, and say that such a system shall not be! As when the nation freely gave its twenty millions, that the British honour should be unstained by the imputation of holding a single slave, Oh that Christian England would come forth and say, that no fashions should be encouraged,—no garment worn,—no system upheld which for a single hour compelled one humble daughter of England's humblest labourer, to sit amid toil and unrequited bondage, wearing away the health and constitution to the very dregs, that others may go forth amid a gay and thoughtless throng, clad in the garments, whose purchase includes tears and misery, and wretchedness, and sorrow. Here I stop. But I may however observe, that there is in the Town near which I live, the name of which for particular reasons I do not feel myself at liberty to mention—a Society of Ladies, for the prevention as far as possible of overworking young persons employed in millinery and dress-making. The groundworks of its operations are, that nothing shall be hurried—and that work shall be ordered some time before it is wanted. That the employers shall pledge themselves not to exceed the hours of work usual in other employments, and that in cases of emergency extra hands shall be engaged. The society has been in operation some years, and I believe to the happiness, satisfaction, and profit of all concerned. It is grievous to have to think that after all, these evils rightly considered, originate in an entire want of confidence in the promises of God. Persons have

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said to me, 'if we do not act as our neighbours do, the consequence will be, we shall lose our customers, and be deprived of our bread.' Of course my answer is uniform, that a business which involves the perpetual violation of conscience and humanity, the neglect of the very elementary duties of the Christian faith, nay the open defiance of God's commands in frequently causing a breach of his Sabbaths—and oppressing the weak and unprotected, had far better be abandoned. "Seek first the kingdom of God," &c. "For what shall it profit," &c. I have not, however, been successful in prevailing on any one to abandon, though some to acknowledge, the error of their ways. I am nevertheless fully persuaded, that if employers would conduct their business on Christian principles—if they would require reasonable time for the execution of their orders, if they would demand a fair compensation for labour done—if they would introduce a code of unvarying humanity into their establishments, if they would live and let live, if they would receive their apprentices and work-women into their establishments as tender plants, to be cared for and nurtured both for heaven and for earth, if they would bear in mind, that by putting a temptation in their way—and the present system is ripe with materials for destruction both of body and soul—they are putting a stumbling-block in their pathway to salvation and to heaven,—I am persuaded, that though it might require patience, faith, and perseverance to the highest degree, in dependance upon the promises of our heavenly Father—it would bring with it a rich blessing in the end. And here allow me to bring to your notice a circumstance to the purpose, by way of

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illustration. I number as one among the most estimable of my friends, an individual who spent thirty years of her life, in the various grades of the dress-making and millinery business, and who, when at the head of her calling, and with a realized income of near two thousand pounds a year, which she spends with a liberality corresponding with her heartfelt gratitude to God for his great mercies,—retired amid the universal respect of all who know her integrity of character, her practice of every christian virtue, and above all her exquisite humanity while conducting a business seldom requiring fewer than thirty or forty young women to carry it on. She was in very early life left a widow, with a family dependent upon her; and with scarcely any means beyond her own exertions. She commenced business in a very humble way. Her determination was, as far as possible to do as she would be done by. Her business rapidly increased. She had good prices for her work, but then the work was well performed. Indeed I have heard ladies say, "certainly we pay a great price for Mrs. ——'s articles, but what signifies it? we have it in the wear." From the moment a young person came under her roof, she was more than a mother to her, for she did that which many mothers never think of—she cared for soul as well as body. The work commenced at eight in the morning—the household being summoned and up at seven. When work was not more than ordinarily abundant, they closed at seven in the evening—and it was pleasant to see my friend, a comely matron and most cheerful looking woman, taking a country walk, attended in the summer evenings by several of the young creatures, to refresh them with a little country air

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after the fatigues of the day. For the sick she had country lodgings—and even to this day her successor, a young female of delicate constitution, has the privilege of going out in the summer to her country seat to spend the night for the sake of the fresh air. When work was promised it was always ready. But nothing was ever promised which would involve any deviation from her ordinary mode of proceeding. When large orders were received, or as in the case of mourning the necessity was urgent—she always could and did summon extra hands, who were ready and glad to come and work for her on the shortest notice.

No work was ever begun on any pretext whatever, after half past one on Saturday afternoon. And if, as occasionally happened, circumstances required, and the young women were kept working till nine or after, and the fore-woman came in to say, that the girls seemed sleepy, the reply invariably was, "let them close, and go to bed immediately." Her maxim was, that work done in hours of weariness, was better undone, for it only had to be taken to pieces the following day. Books of a religious and useful character were furnished for their hours of relaxation, and the sabbath: and on that day, the whole of the young persons in her establishment accompanied her and her family twice to church. And if it should at any time have happened, that a young person at a late hour was sent to a distant part of the town on business, a member of her family invariably accompanied her for protection. Her mode of doing business was punctuality itself. Her books were posted every night, and a bill might be had of any length in a few minutes. I need not say, her own family are models

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of everything that is holy, just, and good, high in the estimation of society, and "whatsoever they do prospers." Persons have said to me, "Oh, Mrs. —— is eccentric, and she got a name." My reply is in her own language. She endeavoured to conduct her business on humane and Christian principles, and the blessing of the Lord God is upon her handy work. She says, that any one, with health, assiduity, and punctuality—with a desire to obey God in their calling—may just do what she did. And see in another respect, how marvellously the blessing of God is upon her. False pride sometimes engenders in weak minds contempt for those who have derived their substance from their own honest industry—especially in connection with a business like this. *It is not exercised towards her.* She is not ashamed to allude to her business, and to say how she conducted it—and a respect is felt for and expressed towards her, which very possibly in other cases would be a foolish sneer of contempt. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Often have I pondered this little history in my mind—and I always arrive at the conclusion, that there never was a more striking illustration of the scriptural sentiment, "Honour the Lord with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine." We have ventured to send these few remarks to you, only as little mementoes which may serve to encourage you, under God's blessing, in the humane and Christian labour you have undertaken of laying bare the system which so extensively prevails of oppressing the weaker sex: and our fervent hopes are, that the day will come,

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when urged by your own and the efforts of others—the ladies of Christian England will instinctively shrink from contact with a dress or an ornament, on which is inscribed in living characters, misery, wretchedness, disease and premature death.

I remain

Dear Madam,

Your's faithfully,

——.

August 7, 1843.

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PAPAL OPPRESSION.

WE see, by the "Voice of Jacob" that, on the 24th of June last, a most iniquitous decree was promulgated at Ancona *by the Inquisitor General* against the Jews, living peaceably and inoffensively in that and ten other cities of the papal states.

And, subsequently, through the kindness of a friend, we have been made acquainted with facts communicated by a correspondent of his from the spot, presenting in a most awful point of view the murderous spirit in which this infamous Decree was promulgated. We subjoin it entire.

EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

We, Fra Vicenzo Salini, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglis, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized

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by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all Gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or factitious, contract. Should this not be done within the time specified, the Holy-office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place of residence for Jews) and that such as may actually be there in contumacy to the laws must return to their respective Ghetto within

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the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses, or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

"10. That all Hebrews are expressly prohibited from trafficing in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment; and they who may have such articles in their possession must surrender them to the Tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the above-mentioned penalty.

"11. That the Hebrews, in conveying their dead

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to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets without the boundaries of the Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned.

"They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

"Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843."

FRA VICENZO SALINA, General Inquisitor.
Don VITALIANO BURATTINI (for the Chancellor.)

We beg our readers to observe that the first clause compels the dismissal of all *nurses*, and other domestics, Christian or Gipsey, from the service of the Jews; that the third prohibits Hebrew families or *nurses* from repairing to the country districts, or residing beyond the limits of the Ghetto, in towns, while the sixth and seventh provide against the possibility of any Gentile entering that quarter to render assist-

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ance. The reason of these enactments is this: the Ghetto, or Jew's quarter, is so exceedingly close, foul and unhealthy, that the Jewish women are utterly unable to provide nourishment for their infants, and are compelled to employ wet nurses; by means of whom also they obtain an occasional change of air for the babes. The bloodthirsty mother of Harlots, far exceeding Pharaoh and Herod in the work of child-murder, has thus devised a wholesale slaughter of the innocents, even upon their mother's bosoms! we beseech our readers to turn to the second chapter of Lamentations verses 11, 12, and 19, and to bear in mind that since the 24th of June that agonizing picture has been literally verified, in these towns of the Papal states. Ancona, and the cities specified, belong to the temporal dominions of the Bishop of Rome—they are the very "Seat of the Beast;" and there does the Inquisition once more rear its blood-stained banner, and sound, as in Damascus, the tocsin of exterminating war against the Jew: a war that will be gradually extended, commeasurately with the extent of Popish power: and Israel will, in every place, become the victim of this ferocious exterminator—so far, at least, as Israel's God permits it.

The Lord is certainly allowing Great Babylon to fill up the measure of her iniquities with speed; and from this we may also gather additional proof that the hour of retribution is not far distant.

When England was Popish, she too was a most cruel persecutor of God's afflicted people: we do not know whether the record is generally kept of her iniquities as a papal kingdom: but since the blessed and glorious light of pure religion broke upon her,

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the scene has gradually changed to one of most remarkably opposite character.

We have before us an unpretending little Almanack, Hebrew and English,* prepared for the ensuing year, A. M. 5604, which commences Sep. 25th, and is therefore just at hand. In this there is a brief Chronology of remarkable events, and we mean to extract a few items, just to shew under what a load of crime Popery laid this kingdom; and which we have good need to pray that the Lord will not lay to her charge in His terrible controversy with the nations.

A. D. 740. First mention of the Jews in English Chronicles.

1023. Canute banished the Jews from England.

1066. The Jews return to England with William the Conqueror,

(The burial place allowed them was in Cripplegate, where Jewin Street now stands.)

1061. The crusaders commenced what they termed the holy war, by murdering the Jews of Europe.

1170. Henry II., ordered the Jews to quit England; but they were permitted to remain on paying 5000 marks.

1189. Massacre of the Jews at the Coronation of Richard I.

1190. Massacre of the Jews at Norwich.

1200. King John grants the Jews a charter, for which they paid 4000 marks.

1204. The Jews ill-treated in London.

* Published at 132, Houndsditch.

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1210. John ordered all the Jews in England to be imprisoned until they made a discovery of their property: he extorted from them 60,000 marks. One at Bristol had a tooth extracted daily, till he paid 10,300 marks.

1226. The Jews compelled to pay one third of their moveables into the Exchequer: their magnificent synagogue in London converted into a Church.

1232. Henry III., extorted 10,000 marks from the Jews.

1235. The Jews at Norwich accused of crucifying a boy: the populace burnt their houses.

1237. Henry extorted 10,000 marks from the Jews.

1242. Henry III., sommoned a Jewish parliament, and compelled them to raise for him 10,000 marks at Midsummer, and 10,000 at Michaelmas.

1245. 4000 marks again extorted from them by Henry III.

1262. 700 Jews massacred in London.

1266. The Jews plundered in London.

1272. 282 Jews executed, falsely accused of clipping the coin.

1287. The Jews imprisoned throughout England.

1290. Edward I., banished the Jews from England on pain of death, 16,000 quitted on one day, ninth of October.

From this time we have no record of their sufferings in England till 1678. They remained away from the country, from the time of Edward till Protestan-

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tism, under Cromwell, invited them back. In 1655, Rabbi Manassah Ben Israel brought a party with him; and in the following year the first Portuguese synagogue was built, in King Street, Duke's Place. But Popery, in the person of a Stuart, reigned again, and,

A. D. 1678. The Jews were indicted in London for meeting for public worship.

1685. Jewish merchants arrested for not attending Church.

1691. First German synagogue in London.

This was, of course, under William and Mary; and thenceforward we have nothing recorded but growing advantages, and increased privileges. There is, notwithstanding, an awful accumulation of guilt, yea, blood-guiltiness, standing against us, in the book of God's remembrance, as a Popish country; and woe, woe to England if again she places that accursed yoke upon her neck! In that case, the crimes of centuries, the rivers of blood that flowed for ages shall be visited upon the apostate generation. We greatly fear that so it will be: may the Lord avert it!

Meanwhile, has Protestant England no part to perform on behalf of the Jewish nation so barbarously persecuted and afflicted, even now, in other lands? We wish that some answer might be given to this question. Where there is a will, there is a way: and this we could shew, if called upon.

Since sending the above to press, we have seen the infamous Decree, as published in the *Times* newspaper. We really cannot trust ourselves to comment on such a piece of outrageous wickedness, but give it as we find it, simply asking, will England suffer such things to be, without even an attempt at succouring those to whom she owes her all—THE BIBLE?

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COMFORT AND ENCOURAGEMENT TO TRUE BELIEVERS, AGAINST THE ANXIETY AND FEAR OF DEATH.

Fragment of a Sermon upon Luke vii. 11—17.

'TRUE Christians are they who have been led by the Holy Spirit to a believing acceptance of the Lord Jesus; and thus have become children of God; whom the Father loveth, because they love the Son, and have believed that he came out from God. John xvi. 27. Their hearts have become purified, by faith, from the love of sin and from its dominion, so that they are renewed unto children of the light, after the Divine image; they live in communion with Him who is light itself, and can venture to hope for their everlasting inheritance in the light. They are separated from the mind of the world, and from their own lusts and error, and endeavour to introduce the grace of the Lord, which they have been receiving, ever more and more into their whole conduct; and to bring forth such fruits as whereby they may be known, and whereby God in Christ is glorified: "who hath chosen them, before the foundation of the world was laid, that they should be holy and without blame before him in love." Eph. i. 4. They become continually more grounded and established in the grace they have received, and are made so efficient as to further one another in the work of the Lord, as wholesome examples, who by their good conversation

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rebuke the darkness of the world; and to show forth as his own peculiar people the virtues "of Him who hath called them out of darkness into his marvellous light." 1 Peter ii. 9. They abide preserved, under the oversight and guidance of the Lord, in the right way; and can comfort themselves in the confidence of his protection against their spiritual adversaries, according to his promise in Luke xii. 32. To Him they flee under every pressure of this life's trials, and know how to allay all anxieties by appealing to His heart. Thus they become more and more experimentally acquainted with Him, in respect of his faithfulness towards them; and their longing to be with Him increases; especially as in Him they have obtained the victory over the terrors of death. John xi. 25, 26. But in this respect even true Christians are not all alike; for some in humility and faith are courageous upon this matter, and can exclaim with confidence, in the words of 2 Cor. v. 1, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens:" and, according to Phil. i. 21—23, that, "to them to *live* is Christ, and to die is gain:" They have a desire to depart and to be with Christ, and can sing joyfully,

> My fatherland is in the height,
> 'Tis my beloved Abba's land!
> There I shall have the perfect sight
> Of Jesus who hath sole command.

On the contrary, there are others, who indeed have comfort and confidence, but not always; for they have to conflict with many fluctuations in their inner man. And again, many as yet feel themselves much too weak to be able to realize with full confidence the thought of

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dying. They are anxious; and have a positive dread of death. This fear may arise from various causes. One is, that such persons represent to themselves in too lively a manner the outward circumstances of death: their last sickness, and how painful it may be to them! They dwell upon those lines of our church hymn;

> 'Already there I seem to languish,
> Beneath death's hand, in trembling anguish,' &c.

They groan being burdened, and would rather, with Paul, not be unclothed, but clothed upon, that mortality might be swallowed up of life. 2 Cor. v. 4. Another cause of the fear of death is, that many are not yet sufficiently assured of the blotting out of their sins, their many and grievous sins; and of those sins whose dreadful consequences they are now not able to remedy; for instance, *seducers;* or because their present evil propensities still hover about them, and their conscience says to them, 'You still too often offend; you are not meek; not humble; not serious, &c.' Or when they look upon and examine their unfinished day's work; when they compute the account they have to give, of their day of grace, of their calling, their abilities, their gifts of mind, their possessions, their responsibilities as husbands and wives, parents and children, friends and domestics, &c., they discover that so much has been done amiss, so many duties have been neglected, that they fear whether they may not on their death-beds have to go through a very furnace of purification: or, when they think of those belonging to them whom they will have to leave behind; on the sorrow, dangers, sufferings, and trials which they think they foresee will overtake them: And when they represent to their own imaginations the valley of the shadow of death itself! will then an angel, they think, meet them even

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there? We may observe that no one should deny instances of this sort as causing a fear of death; for whoever has not experienced them, may yet do so: but let no person complain of these things to the world, because the world neither understands them, nor knows how to appreciate them. For this reason then, do you the rather come with them *to the Lord.* Then will you experience, that he comforts and composes the mind. And consider, I pray you, *what* a Lord you have in Him; one, who has overcome death, and brought life and immortality to light. 1 Cor. xv. 55. 2 Tim. i. 7—10. In *His* communion and fellowship, your death is only a sleep. The angels meet you and conduct you in safety, and *you* also have overcome. *His* merit covers *all* your sins; and with joy will you be ashamed of your own selves, when you shall see that the hand-writing against you is *quite* cancelled and taken out of the way. What has He not done already for you in your pilgrimage! How much trouble has He quieted; how much distress has He turned aside; out of how much affliction and tribulation has He already delivered you! His faithfulness will not forget you in the hour of death, nor forget your dear connexions in the time of trial.—*Rauschenbusch.*

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Review of Books.

AN APPEAL TO THE BRITISH NATION, *on behalf of Colonel Stoddart and Captain Conolly, now in Captivity in Bokhara. By Captain Grover, unattached, F.R.S. F.R.A.S. M.R.I. &c.*—Hatchards.

We must remind our readers of what many of them have no doubt heard, respecting these two British Officers, Colonel Stoddart and Captain Conolly, who were employed on a diplomatic mission in Persia; and were seized by the Ummeer of Bokhara, on some pretence, and after a series of most dreadful cruelties, and frightful persecution to compel an external conformity to Islamism, were cast into prison. Some time since, a report was received, and credited, that they had been beheaded: but subsequent accounts throw such discredit on this, that it is now very generally and confidently believed they are both

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alive. The tale of Colonel Stoddart's sufferings is too long and harrowing to be here entered upon: neither is it detailed in Captain Grover's "Appeal." We know from private sources that they were so great as to render his continued existence a wonder even before he was cast into a dungeon; and when we add that near and dear relatives, truly Christian, are continually in prayer for him, believing and hoping, even where hope has nothing but the loving-kindness of a prayer-hearing God to cling to, we shall surely enlist the sympathies of wives, mothers and sisters in the cause of our deeply suffering fellow-townsman—for such is Colonel Stoddart. Of Captain Conolly we do not know so much: but he is in a strange land also in prison—in the hands of fierce barbarians—and has a strong claim on whatsoever we can do, in Christ's name, to succour him.

Captain Grover, a personal friend of Colonel Stoddart no sooner heard of his having so far escaped death, than he wrote to the Secretary of State for foreign affairs, offering at his own expence and risk, to set out immediately for the East, and demand at the hands of this Ummeer the liberation of our two countrymen. We must refer to the "Appeal" for an account of his failure: we are bound to confess that the result is eminently disgraceful to those in office; who, after throwing in his way every possible obstacle, endeavouring to alarm him for his personal safety, and even striving to damp his hope of finding his friend still alive, flatly refused the only thing that he asked, and which was essential, humanly speaking, to his defence from similar outrages—the permission to go as a British Officer, sanctioned by the British government, to demand the liberation of two British

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subjects most wrongfully and treacherously oppressed' tortured, and imprisoned.

Baffled so far in his generous design, Captain Grover was considering how he ought next to proceed, when help suddenly appeared in a most unexpected quarter. One of the "Kings of the East" stepped forward to embark in this most perilous eastern mission. JOSEPH WOLFF, a name so dear to us that we never can call him by the formal title of the Rev. Dr. Wolff, having heard of our countrymen as being still alive, sent a letter to the *Morning Herald*, most characteristic of himself, addressed "*To all the Officers of the British Army*," dated from his quiet home at Richmond, and seeking to excite their sympathy on behalf of their two Brother Officers, and proposing himself to accompany any one of them who would undertake the journey to Bokhara, where he fully expected through his knowledge of the place and people, to accomplish the liberation of the captives. He adds, "I merely want the expense of the journey, *and not one single farthing as a compensation*, even in case of complete success." Our readers may ask, what moved him to volunteer on so perilous an expedition? Our answer is,—Long ago, Captain Conolly met in some far region, our dear friend, Wolff, just escaped from captivity, naked, destitute, and alone. Conolly clothed him, supplied him, and cheered his drooping spirits: and assuredly as the word of the Living God stands fast, so surely shall Conolly experience the fulfilment of that glorious promise given to the helper of the JEW, "Blessed is he that blesseth thee."

Captain Grover eagerly responded to this most providential call: they met; and the result was an

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immediate arrangement to proceed so soon as the necessary measures were completed: £500 will cover all expences. Who will help? Be the result what it may, as regards our poor imprisoned countrymen, something there is to be accomplished in this mission. The whole matter is so remarkable, the prompting and the timing of Dr. Wolff's proposal so very plainly providential, the scene of his destination one of such thrilling interest, the character of the man so marked out to act a conspicuous part in the coming era of stupendous events, that we are on the tiptoe of excited expectation as to the result. We beg our readers to bear in mind that a very small amount of aid may do much towards the £500; and we hope that there are many who, like ourselves, will most eagerly embark their mite in this singular speculation. We shall joyfully hand to our friend Captain Grover any sum committed to our care for the purpose.

A CHARGE DELIVERED TO THE CLERGY OF THE UNITED DIOCESES OF OSSORY, FERNS, AND LEIGHLIN, *at his primary Visitation in September*, 1842. *By James Thomas O'Brien, D.D. Bishop of Ossory, Ferns, and Leighlin.*—Seeleys.

We are disposed to quarrel with his Lordship on very just grounds of complaint and rebuke. He has kept the Church waiting ten months for what it so sorely needed that an extra day's delay was a posi-

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tive grievance, not to say a wrong. We have it at last, however; and truly we thank God for it!

Dr. O'Brien, of Trinity College, Dublin, was known to stand exceedingly high as a scholar and a theologian, and moreover as a truly spiritual divine. We must confess, however, that we were hardly prepared for such a work as this, in the form of an Episcopal charge; and though our heart is overflowing with gladness, and beating high with a triumph peculiar to such as dearly love Ireland, we feel our utter incompetency to enter upon a review of this splendid production. There is, indeed, a holy simplicity about it that renders it perfectly intelligible, to the most unlearned reader, provided only that he, or she, has read the Bible; but its depth is very great indeed; and the most profound of scholars will find enough to exercise his every faculty to its full extent. The Bishop begins by reminding his Reverend Brethren, "It is the happy privilege of our Master's service, that we may rest upon Him for support under every burden that He lays upon us," and this blessed truth we are very sure he experienced when preparing this glorious PROTEST for his diocese, and for the whole Church.

His Lordship goes on to treat of comparatively local matters, through the next page or two; and very sweetly encourages his Clergy in their peculiar path of duty. Then he shews the true definition of the Church, as established among us, from our own Articles, and Homilies; treating briefly of the reading of the Scriptures, prayer, and sacraments. Here he makes his first, calm, grave, vigorous attack on the principles and practices of the Puseyite school; after which he proceeds to parochial visiting; on

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which most admirable advice is given. The third point is Education: where the cruel disadvantages and discouragements that the cause of scriptural instruction labours under in Ireland are feelingly touched upon. Next, on Preaching, to which the Bishop assigns "the highest place among the duties of a minister." Nothing can be more beautiful than the tenderness with which he encourages the less gifted, more diffident of his clergy to be strong in the Lord; and to rely on the efficacy of the weakest means, when owned of Him, for the pulling down of the strong holds of Satan. Here he also enlarges on a subject of vast importance, the due and equal developement of scriptural truths in that exact proportion apart from which men run into systems and extremes, and darken the divine counsel.

The great doctrine of the Atonement is then especially handled, in reference to the pernicious errors broached concerning the preaching of it, by the Tract-writers of Oxford; and hence, through nearly a hundred and eighty pages the Bishop proceeds to expose, to analyze, to confute and overthrow the mass of anti-scriptural doctrines propounded by that branch of the Papacy. He has no compliments for the men who trouble the church and subvert the gospel of Christ: he sees no good intention in a system of perfidious untruth: he does not weaken his powerful appeals to the judgment and faith of his hearers by salvoes of personal respect and esteem for the enemies of his Master's cause. Most manly, most temperate, most dignified in style, most uncompromising in spirit, this true Bishop rebukes before all men the carnal wisdom, the spiritual folly, the ecclesiastical wickedness of a sect against whom he bars

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the doors of his diocese, and arms the minds of his flock. We do hope that a signal blessing will rest on his labours and on his soul; and we trust the armoury that he has provided will be placed by every Christian within reach of his family. Ireland may be, and is, overhung with very dark clouds; but the Lord is visiting her with brighter beams than ever. Through the treachery and cowardice and wickedness of a legislature that never did a single act of real justice to poor Ireland, no fewer than six dioceses are included in two: but where they strove to weaken and destroy, the Lord is exceedingly strengthening, and adorning, stablishing and settling this dear Church. Of those six, three are under a Milesian O'Brien; three under a Milesian Daly, and Ireland is becoming self-governed in a quarter and after a fashion that neither England nor O'Connell ever looked for. Wronged on all sides, misgoverned as it would seem, under a patent—now harassed by despised cœrcion, now flattered by equally despised conciliation, she has stood alone in her sorrow, as once she stood alone in her glory. God's mysterious dispensations towards her are not yet clearly developed: but never did the unsetting polar star of her hope appear to us more brightly distinct than when pondering on the work of her native sons, now raised to power and dignity in the midst of her. Come what will, we confidently, most confidently predict that we shall yet again behold dear Ireland

> Great, glorious and free:
> First flower of the earth, first gem of the sea

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THE CHRISTIAN EXAMINER, *and Church of Ireland Magazine. New Series. No. II, Aug.* 1843. *(Published Monthly.)*—Curry, Dublin.

For many years this organ of the Church of Ireland, conducted by Clergymen of that Church, has been sharing the fate of its conductors; that is to say, prophesying in sackcloth, sorely buffeted about, and often menaced with utter extinction. It was first a Magazine; then a very small Octavo pamphlet, now a handsome quarto of sixteen pages. It is a most sound and valuable publication, and we wish our readers would make a conscience of becoming its supporters. Our present business, however, is to announce this No. 2 as containing the Primary charge of the Right Reverend Robert Daly, Lord Bishop of Cashel, Waterford, and Lismore. Short and sweet it is; and with the consistent love for this his Church of Ireland Magazine, which has ever distinguished this noble Irishman, he has made it the vehicle for publishing his Charge.

The Bishop does not enter into controversy beyond what is necessarily comprehended under these two injunctions, "Take heed unto yourselves—take heed unto all the flock." Justification by faith, and a single looking to the Holy Scriptures for the mind of God, are the main points that his Lordship urges upon his clergy: vital religion, watchfulness, hope and prayer for Ireland, are earnestly impressed on them: and the example of Hezekiah, when Jerusalem was encompassed by the Assyrian host, is held forth to all.

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This number of the Examiner contains also an admirable review of poor Dr. Pusey's absurd ragout of Popery, as served up in the university pulpit; and for which he is now doing penance in a compulsory "retreat" from the said pulpit.

A MEMOIR OF WILLIAM MOORE, *late a Scripture Reader in the Province of Connaught. By F. Westlander.*—Nisbet and Co.

THE question is often gravely asked, 'What can be done with Ireland?' and the answer is as gravely given, 'nobody knows.' Now, if the form of the query were changed into 'What can be done *for* Ireland?' we would venture to promise a much more satisfactory reply.

Here is the history of a poor Connaught man, who was born, lived, and died a peasant. His family were Protestant, but at the time when he was led to seek some information as to the foundation of Protestant truth, there was nobody awake in the established Church; at least, within his reach; and he was driven to the Bible. There he found all that he sought; and there too he found the Saviour whom he had not thought of seeking; and henceforth, to the end of a very long life—ninety years in length—he devoted himself wholly to the work of spreading that divine knowledge among his poor countrymen. A good sized volume is filled with the sketch of his success, written in the plainest style, unornamented, and we should say falling short of rather than exceeding the most modest truth. Thady Conlan, so

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well known as a great promoter of scriptural teaching in the Irish language, first led Moore to devote himself to that work; he joined the Baptist Mission in Ireland, and a very plentiful harvest of souls did he reap. The book is very interesting, being a succession of plain facts, very plainly told; and some letters of the old man's highly characteristic. Moore was a great anti-millennarian, having heard a very false representation of the views of those who look for the Lord's pre-millennial advent, as being inseparably connected with Irvingism. It is interesting to see how clearly he held the main points of doctrine, while fighting against the name.

This book furnishes a reply to the enquiry, 'What shall we do for Ireland?' It says, 'SEND HER THE BIBLE!'

We wish to notice the following as worthy of attention.

A SERIES of excellent tracts, published by the Reformation Society, and bearing on Tractarian fallacies.

ANOTHER series, published by the Religious Tract Society, entitled, "Errors of the Times."

"A CALL to general intercessory prayer, for the protection of the Protestant Churches in Ireland. A Sermon, by the Rev. W. Cleaver. Robertson, Dublin, Groombridge, London.

"PROTEST against Tractarianism," By the Rev.

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George Scott, Rector of Balteagh. Curry, Dublin.

"SIMPLICITY corrupted." A Sermon, by the Rev. George Albert Rogers, Weston-super-mare.—Nisbet and Co.

"THE vitality and power of the doctrine of the Trinity." A Sermon, by the Rev. Hugh Edward Prior, of Lucan. Curry, Robertson.

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THE PROTESTANT.

'BEWARE of Priest Mathew, my good niece! He does not approve of such headings as you adopt. Oh, shame to England, that, in a large assembly of her sons, all ranks, all classes congregated to swell the triumph of an itinerant Popish priest, men should be found capable of erasing from a document the distinguishing term PROTESTANT because he had the unparalleled impudence to object to it!'

'Nay, Uncle, there was no impudence in the manner of his doing it: but such a specimen of sly, sneaking, jesuitical imposition,—such a fair shew of brotherly love, universal charity, teetotal abstinence from all party feeling ——'

'Hold your tongue, Madam. I say it was the height of prodigious impudence to make such a public trial of the rumoured gullibility of John Bull, to request him once more to cast down his crown, his Protestantism, for Popery to trample on.'

'Alas, Uncle! John's gullibility is somewhat more than rumoured at Rome. The tidings received there, *via* Ireland, together with what goes direct to the Vatican, would amply justify a much bolder exploit than that of the frowning delegate of sedition, who has recently looked, no doubt with most towering contempt, on the multitude of simpletons kneeling at his feet, under a judicial infatuation the most

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unaccountable; yes, this obscure priest has reaped the first fruits of England's ripening apostacy from her God. Trivial acts, committed openly, and with the applauding concurrence of a mixed multitude, speak the public mind more clearly than much graver movements on which persons of weight have previously deliberated. When we hear of thousands patiently waiting for two hours and a half beyond the appointed time the appearance of this exhibitor who was detained by the adulation of a titled circle surrounding him in the breakfast parlour of a nobleman, we should be content silently to acquiesce in the recent remark of O'Connell, "England was once a great nation; but now she is become ridiculous!" were it not that the character of this movement is so eminently opposed to right principle, in every point of view.'

'I never liked the pledge-taking plan. A man who does not feel himself so bound by his baptismal vow, as to cast off one of the foulest "works of the flesh," or enabled so to rest on the all-sufficiency of the assurance brought forward by the Apostle.—"My God shall supply all your need, according to his riches in glory by Christ Jesus," that he can resist the Devil in the faith of him who has conquered for, and promised to conquer in him; such a man, regarding his own credit before God's glory, and relying on his own strength of purpose, in preference to the imparted strength of Christ, through which the real Christian feels that he can do all things, is acting under a delusion: is dishonouring the Lord, deifying his own will, placing more confidence in the scratch of his own pen than in the inspired volume of divine truth; and I cannot marvel, much as I

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grieve, when he is led on to take such a step as this, to bow down to the priest of an idolatrous religion; to choose a minister of antichrist as the receiver, recorder, and guardian of a pledge that he ought rather to acknowledge he has oft times placed in the hand of his slighted God: and so to give the enemy of his faith, his country and his Redeemer an advantage that will surely be used to the further entanglement of his steps and perhaps, if he pause not, and turn not very soon, to the ultimate shipwreck of his faith.

'Uncle, if the map of England were spread, on a huge scale, before the eyes of the people, and every encroachment made by Popery faithfully marked thereon, I do think we should stand aghast at the exposure made.'

'Say the map of the world. Real Protestantism is at this moment concentrating its force, and preparing for a stern conflict, no less in the western than in the eastern hemisphere, and in like degree as here does Popery exalt and spread itself elsewhere. That particular form in which it is most effectually working our destruction, the thin disguise that half veils it, called Puseyism, is eating like a canker into the vitals of our sister Churches. You have heard, no doubt, of the recent proceeding in New York. At a public ordination, a faithful minister rose, and openly protested against the admission into orders of a young candidate whom he knew to be very deeply tainted with this heresy; and, in fact, a disciple of Rome in most points of doctrine. For instance, he saw nothing monstrous in transubstantiation, believed in the grace conferring virtues of purgatory, considered the giving or

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refusing of the cup to the laity as a tolerably indifferent matter of Church discipline; doubted whether Popery or Protestantism was the truest form of Christianity, considered the reformation as an unjustifiable act, and was prepared to receive all the decrees of Trent, the damnatory clauses excepted. To all this he distinctly assented; and the Rev. Dr. Smith, in the discharge of a bounden duty, having first made known to the Bishop his intentions and their grounds, rose to defend, as far as in him lay, the Church of Christ from the intrusion of one manifestly tainted with anti-christian heresies. In this he was seconded by the Rev. Dr. Authon,—their names ought to be recorded—and on the Bishop persisting to ordain the deluded young man, they rose and left the Church. Would to God there were an answerable fidelity among us! The man, clerical or lay, who should so protest against the like desecration of the sacred office, and poisoning the waters of life in our Church, would win to himself the blessing of the Lord, and the gratitude of all who love Him!'

'It seems too plain that the plague will not be stayed in the Church.'

'Not in the Church of England at home, I fear; but in the Church of Ireland, in the Episcopal Church of America, and in some of our Colonial Churches, I do trust that it will be met with a determined front. In the Calcutta diocese it is raging, but firmly withstood: in Australia it has produced as pretty a piece of episcopal absurdity as could well be devised; at Gibraltar, or rather Malta, it is in a fair way of being full-blown into positive Popery. The only place, abroad, whence it has been fairly and fully banished

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is the very spot to which the eyes of this habitable globe naturally turn—Jerusalem. In every other form, Popery is there to be traced; but not in the garb of Puseyism. The Hebrew Bishop's little Church is still a pure Church; a light shining in a dark place; a city set on a hill; a handful of salt, resisting corruption.'

'That, however, is not a Colonial Church, uncle. I should like to take a sweeping survey of all our branch establishments, and at the Episcopacy of America (since it is only by an episcopal door that Popery openly essays to re-enter) and so to trace the advancing shadows of night fast closing upon us.'

'You say truly that Popery only essays openly to enter at such a door. Her object is to re-possess what she once usurped, in the persons of her own hierarchy; and having done this by craft and cunning, then to wage an exterminating war upon the other forms of Christianity whom she will try for heresy and schism, and deliver to the secular power, as of old, to be tenderly dealt with by having as much dry wood and as quick a fire as they may see good to furnish. Now, it is on the multitudes who stand aloof from episcopacy that such a mountebank mission as this of Priest Mathew's is likely to operate for the furtherance of Popish ends. He acquires an influence over them, to be used as occasion may hereafter demand. This artful spirit does nothing without an ulterior object; as we shall, perhaps too late, discover.'

'To return to our own Church, uncle: do you know that it is a practice with our Puseyite Clergy to instruct the children after such a fashion as this ——. The minister catechizes; and among other questions

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asks, "My good child, can you tell me why the altar is placed at the East, and the font at the West end of the Church?" The child is instructed to reply, "Yes, sir; Our Lord Jesus Christ comes from the East; and that is why we turn to the altar, at the East end, and bow to it: but the Devil comes from the West; so the font is put there to keep him out of the Church."

'Are you serious?'

'Ay, and sorrowful too. Such a dialogue did actually pass, a short time since, in the hearing of several witnesses between the officiating minister of a London Church, and a little girl whom he was there catechizing, with others of a parochial school. Such is the chaff upon which the lambs of the flock are fed!'

'Call it not chaff, it is rank poison. You must be aware that in all Popish Chapels and Mass-houses, a basin of what they call holy water is perpetually kept at the western entrance, into which all who go in dip their fingers, sprinkle, and cross themselves, for the understood purpose of keeping the Devil at bay. Now the font is a vessel of some sort, intended to hold water for the purpose of baptizing infants; and the object is evidently to identify this water with the other. They cannot yet openly introduce the genuine Popish slop-basin at our Church doors; so the font is made to stand sentry in the interim; and to render the transition more easy when they are able to display the other. Besides, you know, the heresy of spiritual regeneration by the outward rite of baptism is an integral part of their system, both at Rome and Oxford; and in default of other false gods, to be set up in due time, the font, as the presumed agent of so miraculous a power,

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makes a very convenient stepping-stone to the idolatrous objects still lacking.'

'One of the blessed martyrs of Mary's days died in the flames, exclaiming "None but Christ!" The cry of these degenerate sons of the martyrs is, so far as actions speak, "Anything but Christ!" Any plea but His righteousness; any help but from His grace; any hope but in his atoning blood. They weary themselves in the fire for very vanity; they kindle a flame of their own, and walk in the flickering sparks thereof, shutting out the light of heaven. It appears to me impossible that any one who knows the plague of his own heart should be beguiled into placing any confidence in such bare-faced spiritual quackery as this; and neglect the invitation of the Great Physician to come unto Him for the healing of that plague.'

'Some confound the feeling with the knowledge of the plague of their hearts. They are convinced of sin; they can neither deny the fact of daily transgression nor justify it, nor vanquish the sinful tendency. Conscience is troublesome, and they would like to silence the intrusive voice. The outward cleansing of Popery and Popish systems just suits the superficial view that they take of the defilement. They do not *know* the plague; they do not know the depth of its root, nor the deadliness of its fruits. They do not trace the evil to a perverted will, a corrupt nature, incapable in itself of any good thing, and therefore needing such an atonement as they cannot provide, such a righteousness as they cannot work out. They cannot deny that they fall very far short of what God requires them to do; how many sinful actions they commit, in the every day walk of life,

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and vainly seek to balance the account by doing a number of things that He never did require; by abstaining from others that He never pronounced unlawful. They forget that to Him our actions must be perfectly indifferent, save as they render or withhold the obedience called for by His express commands; and that if He tells them that He is honoured by simple faith in His Son, whose perfect obedience has magnified the law and made it honourable, while He bore the punishment due to our iniquities, they cannot devise a way of pleasing Him better than in humbly following that path marked out for them; so presumptuously do they assume that they can shew the Lord a more excellent way! In vain does the Holy One proclaim, "My thoughts are not your thoughts, neither are your ways my ways:" to blind guides they have committed themselves, and them they will follow. Once taking their eyes from the pure, simple, inspired word of God, the only certain guide through life and death, they must needs keep close to such wretched guidance as they have; and whithersoever their teachers wander, there they will go. The teachers who now arrogate to themselves the title of "the Church" are irresistibly drawing them towards Rome: they *feel* the plague of their own hearts, and must wait on these dispensers for the daily application of a treacherous salve that keeps the wound ever open, while pretending to heal it, because by such practice they themselves live; whereas if they *knew* the plague, they would reject the vain help of man, and turn to Him who alone can save, and who saves to the uttermost.'

'The more I think on this, uncle, the more anxious I am for a decided movement among such as con-

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tinue faithful, and aware of these dangers. Surely something may be done?'

'Something *must* be done, or we are lost. You know what has just taken place in Scotland? The Rev. Sir William Dunbar, a clergyman of the Church of England, holding a spiritual cure in Scotland, on the same footing on which any Presbyterian minister holds one in England, was induced to place himself under the jurisdiction of one of the English bishops in Scotland. Recently, his attention was called to the grossly heretical character of the canon of that Church which requires his recognition of the Mass-book, commonly called "the Office of the Holy Communion, according to the use of the Scottish Church." Of course, he declined so to compromise his conscience, and wrote to the Bishop of Aberdeen retracting his assent to the canons, in which that most heterodox one was included. His object was simply to dissolve his recent connexion with the episcopal body located in Scotland, and to remain a clergyman of the Church of England. But this was high treason against the usurped authority of the party; and on his steadily declining to adopt the Mass-book, he was publicly EXCOMMUNICATED by the right papal decree of Bishop Skinner, read by command in all the chapels of his diocese in the midst of the morning service!'

'And did the congregations remain to hear it?'

'I presume they did: we hear nothing to the contrary.'

'It appears to me, uncle, that unless both clergy and laity assume some very decided ground, and that without delay, they will find themselves respectively placed in a most helpless position.'

'Happily, both are astir. Two documents are now

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in course of signature, of which one is a very scriptural declaration and Protest on the part of the clergy; the other an Address to the heads of the University of Oxford, to be signed by the laity. Insert them both; for it may thereby be your happy privilege to increase the body of Protestors against the fearful encroachments daily made on our liberty of conscience; and threatening in due course, the sacrifice of our personal freedom; yea, of our very lives, as the master spirit of Rome gradually resumes the long lost ascendancy now again so eagerly grasped at. Here is the clerical document:—

"THE DECLARATION AND PROTEST OF THE UNDERSIGNED CLERGY OF THE CHURCH OF ENGLAND, CALLED FORTH BY THE EXIGENCIES OF THE PRESENT TIMES.

"We, the undersigned Presbyters of the United Church of England and Ireland, declare our firm and unaltered attachment to the doctrines of our holy religion as they are embodied in the formularies of our Church, expressed in her Liturgy, and defined in her Articles, taken in their plain and literal sense, and as the same are generally set forth in the Homilies and other writings of the Fathers of the Reformation.

"And we do hereby solemnly renew our protest, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the decrees of the Council of Trent, authorized in the Creed of Pope Pius IV., and maintained in the writings of Romish Doctors and modern apologists: and we further testify against any modified system of Popery, which, by undermining the supreme

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authority of the holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification as contained in the Eleventh Article, and teaching for doctrines the commandments of men, tends to lead men's minds back to the errors and practices abjured by our venerable Reformers.

"Finally, while we deprecate all attempts to re-establish a spiritual despotism, by denying to the people all right of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline; and of our willingness to render due obedience to our ecclesiastical rulers, in all things lawful."

'Any names forwarded to us, from clergymen of the established church, for that purpose, we will transmit to the proper quarter for insertion. Now follows the lay document.

"TO HIS GRACE THE CHANCELLOR, AND THE REV. THE VICE-CHANCELLOR, AND THE HEADS OF THE UNIVERSITY OF OXFORD.

"We, the undersigned lay members of the united Church of England and Ireland, beg, with much respect, to represent to you, the responsible Governors of the University of Oxford, our deep concern on account of certain sentiments which, we have reason to fear, are obtaining an ascendancy over many in whom, as well for our own sakes as for the sake of our country, we cannot but feel a lively interest.

"The sentiments to which we allude have been widely diffused by means of various publications, sent forth, within the last few years, by several distinguished members of the University; and the tendency of which, it has grieved us to observe, has been

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to excite a dissatisfaction with the principles of our Reformed Church, as the same are embodied in the Book of Common Prayer, and especially in the Thirty-nine Articles of Religion.

"Certified as we are by the past history of our country that our national piety, and no less the integrity of our Constitution, and the independence of the British Crown, must be inevitably endangered, just so far as any deviation from the Protestantism of the Church of England is permitted, we are alarmed to observe the symptoms of such deviation which have of late appeared in the opinions avowed by some whose station in the University necessarily gives them extensive influence over the younger portion of the academical body.

"We do, therefore, venture to express our earnest hope that the authorities of the University will take such steps as are by the constitution of the whole body and of the several Colleges open to them, for protecting the youth committed to their care from the dangerous influence to which we have referred, and for securing to them for the future only such tuition as is in strict accordance with the principles of the Protestant Church and constitution of these realms."

'Surely, uncle, no christian father, no christian patriot can be otherwise than anxious to join in this! I see the names of Lord Ashley, and others most high in the confiding estimation of every pious Protestant attached to it: and I fervently hope it will be adopted throughout the land. God alone knows how long or how short may be the duration of our liberty even to make such appeals: now, silence is voluntary: by-and-by the fetter and the gag may too late convince us that Popery unresisted is sure to become Popery triumphant.'

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THE

CHRISTIAN LADY'S MAGAZINE.

OCTOBER, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER IV.

"MARVELLOUS are thy works, Lord God Almighty!" How ready is the heart of the believer to prompt, the lip of the believer to utter, this ascription of praise when the broad landscape of creation lies outspread, in all its magnificence before his eye! From the wild, terrific workings of a stormy ocean, to the microscopic intricacies of the web that envelopes an insect's wing; from the intellectual achievements of a master-mind, in its highest form of cultivation, and most vigorous state of exercise, down to the semi-vivification of the mysterious Zeophyte; from the dazzling hues that shift and dance and flash amid the diamond's blaze, to the very softest purpling that rests on the dark grape's swelling outline; all that we look upon is fraught with the marvels of those

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glorious works which bear upon them the impress of His hand who is the Lord God Almighty.

But the solemn strain ends not here; it proceeds, "Just and true are thy ways, thou King of Saints." We do not perhaps so frequently adopt the latter as the former clause to express our own feeling, because —though the half of His ways are not known even to the angels in heaven, and a yet smaller portion can be comprehended by us in our depraved and darkened state—what *is* revealed concerning those ways, and graciously presented to our contemplation, we take little note of. Objects reaching our minds by a vivid impression on the bodily senses affect them more readily, more forcibly than such as we can only contemplate by an effort of mental abstraction from what really surrounds us. It is not always that, in the seclusion of the closet, and with eyes closed to all external things, the heart spontaneously exclaims, "How great is His goodness, and how great is His beauty!" When it does, we shall probably trace the emotion to something affecting the selfish principle within—something immediately connected with our own individual portion in the blessing secured to them who love Him.

We may, however, find a noble position whence to take a most thrilling view of "a part of His ways" not very often dwelt upon in the light that we intend to borrow,—a light in which they were primarily invested by their Eternal Author. We may adopt for a commencement the first lines of a favorite hymn:—

> "Come, let us stand upon the rock
> Where Balaam stood, and wondering look
> Upon the plain below."

For the people whom Balaam so vainly endeavoured

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to curse were there dwelling peaceably in their goodly tents, under the kingship of the Most Highest; their civil, moral and ecclesiastical code being recently framed by and received from Him whose ways are just and true; yea, justice and truth embodied.

Civil history being the principal subject of these sketches, it is with the civil branch of that divine code we must now deal; and for brevity's sake, where we are little disposed to be brief, we will exhibit a fraction of its beautiful framework in those particulars where the wisdom of man, as shewn in the prevailing modes of governing, most pointedly differs from the all-perfect model.

And first as regards the classification of society: perfect equality is no where discernible among God's works: a beautiful gradation seems to prevail wheresoever we turn. We cannot, indeed, compass the extremes, either way, so widely do those gradations extend among the wonders of this lower world; and even "star differeth from star in glory." It is distinctly revealed, too, that in the world of spirits a like diversity subsists; and neither under the law nor under the gospel do we find any warrant for the chimera of a civil equalization. The Theocracy presents us with a very marked scale. There were "princes," and "nobles," and "governors," and "common people;" there were "rich" and "poor;" there were "masters" and "servants," and "labourers." The accustomed distribution of God's gifts, in whatever pertains to the body or the mind, was not disturbed. A mixed multitude including every variety of age, disposition, acquirement and capacity, was taken from the land of their sojourn, to be established in another country and under such

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a form of government as the world never saw before or since; but so perfectly were all things adapted to the ordinary position of a nation of men in any place under heaven, that its universal adoption would be the unhinging of no established order: it would only be the universal amelioration of the ills under which humanity groans. Adopted, however, it will not be, while Satan remains god of this world.

One remarkable, and at the first glance startling feature of this all-perfect system was the existence of what we are accustomed to call slavery. It amounted, however, among the Israelites to no more than the purchase of a man's services for a certain number of years: it was a hiring by lease, if we may so speak; just as, by lease, a tenant takes a house and engages to hold it, and to pay rent, for seven years. Six was the term of compulsory servitude; but if prolonged by the voluntary choice of the bondman, still the great year of Jubilee was the cancelling of all bonds; the release of all engagements: and beyond that time, no claim whatever could be sustained either by the master against the servant, or the lender against the borrower. Another class, indeed, there was, who belonged to their owners, as a part of their personal property: these were either taken in battle, where the Lord was pleased to execute judgment against sinful, idolatrous nations, or purchased of heathen masters; but so far was it from being left in the power of any Israelite to ill-treat these, that if he smote his servant, even so as to strike out a tooth, he was compelled to restore his freedom "for the tooth's sake:" and another very remarkable safeguard was placed over the bondman: "Thou shalt not deliver unto his master the servant

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which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." This, of course, supposes a case of undue severity, justifying the servant in escaping from his master's hand; and when we add to these protective laws the incalculable blessings shared by such as, having forfeited their very lives by rebellion, or being reduced to a cruel slavery under heathen tyrants, became the assistants of a Hebrew, the partakers of his spiritual privileges, the admitted subjects and servants of the Lord God Almighty, and the objects of His guardian care, well may we call him happy whose bondage constituted a higher order of freedom than the mightiest monarch of his own race was ever born to enjoy! How beautiful is the following command: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers, that are in thy land, within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." And again, "Also, thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." The Israelites were bondmen in Egypt; and thus tenderly were they admonished to care for the poor stranger who became a bondman unto them. "Just and true are thy ways, O thou King of Saints!" Does a thought now revert to the wretched Helots of the more wretched Spartans? They too were of a different race from their oppressors; *strangers*, sojourning in the land,

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kept there to cultivate the soil and to do the laborious work of their lordly neighbours. Concerning them, and concerning all, in every age and country, who are similarly circumstanced by being placed in subjection among a race to whom they are alien, the divine precept stands unexpunged, and unexpungeable. "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

But we must glance at another contrast: enmity is one of the most universally notorious ingredients in the character of fallen man. Individually and collectively men will have, or make enemies. Wars and fightings against one another are the natural fruit of the lusts that war in their members against God. Legislating for such corrupt, rebellious beings, we may expect to find the Lord their King making especial provision for this; and so we do. The enemies of Israel were divisible into two classes, of whom the first were indeed not so much their enemies as criminals sentenced by divine justice to suffer at their hands the execution to which they were doomed. We find that in the exercise of His divine long-suffering, and absolute foreknowledge, the Lord spared the present race, but judged and sentenced a future generation of obdurate sinners to final punishment; that is, to their extermination as a people. He said to Abram, concerning the vengeance to be wrought by his posterity in the land of Canaan, "In the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." So far, therefore, from finding in the wars of the Israelites a justification of those wars

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which other people engage in, it is plain that they were therein employed by divine revelation and commission to extirpate a race whose obstinate wickedness, gross idolatry, and fearful abominations of every kind, had provoked the direct judgment of the most High. In such instances, they were not even permitted to lay their hands upon the spoil; and the appropriation of any article was then visited with the most severe chastisement. Where this decree had not gone forth, the general rule was remarkable. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." Thus, no wanton bloodshed was allowed; no surprises, no schemes of victory for victory's sake. The Lord had graciously provided that such among the rebellious nations as, on the approach of a people among whom He miraculously and visibly dwelt, should humble themselves before Him, might escape the destruction denounced against the utterly impenitent; and by becoming subject to His subjects, enjoy a portion of the glorious, the purifying light that shone so brightly upon them. Another most beautiful provision must not be passed over; seeing that the breach of the command is often made a matter of boasting even among people calling themselves Christians—followers of the Bible, the whole Bible, nothing but the Bible—"When thou shalt besiege a city, a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayst eat of them, and thou

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shalt not cut them down (for the tree of the field is man's life) to employ them in the seige: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down."

With regard to such as had enmity of a private kind, one rule alone suffices to shew the spirit in which divine legislation, that touchstone of all human legislation, lays the axe to the very root of the evil feeling, by forbidding even the omission of a kind and generous act. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, *and wouldest forbear to help him*, thou shalt surely help with him."

The fair dealing of man with man, where dwelling in one community, is enforced in so rich a multitude of lovely enactments, that to cite them would be to transcribe the greater portion of that civil law which is as much the law of God at this present day as it was when Moses received it from Him. Fraud, in every shape, is made most criminal, and ample restitution commanded. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." And again, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear, for I am gracious." The very temptation

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to steal, which the devil-taught legislators with whose abominations our youth are rendered so mischievously familiar, carefully forced upon the unhappy subjects of their vile laws, is removed from the way of the poorest, under the holy Theocracy of Israel. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless and the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless and the widow." There are very many similar provisions made for the casual poor; besides a very large yearly subsistence assigned to them.

Respect of persons was forbidden: to despise the poor for his poverty was an offence of great magnitude indeed; and the most pungent enactments were levelled against such as dared to do it. To oppress the weak, or to take advantage of any natural infirmity; to honour the rich man for his wealth, or the powerful for his might; to judge with partiality, or to punish with excessive severity, all these were especially prohibited: the latter for this assigned reason, "lest thy brother should seem vile unto thee." Human life was valued at so high a price, that for the wilful murderer no forgiveness was found; and those immoral deeds concerning which the learned and reverend editors of Plutarch have so complacently speculated, and for which

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some of them have found palliations, not to say justifications, were, under the reign of the King of heaven, punishable with death,—the death of both offenders. Merciful in its severity, this perfect law restrained the evil tendencies of man's nature by making the penalty so heavy that the transient gratification of a forbidden wish, of whatsoever kind, could not be put into the balance against that ponderous weight; and man's self-love corrected its own abuse, if the love of God was not active enough in his heart to swallow up all that opposed it. Idolatry or profanity in any shape; tampering with holy things, or unsettling the faith of another; filial disobedience; moral depravity; oppression of the poor; or any injury wilfully inflicted, whether on a neighbour, or a stranger; these were all marked out for such severe punishment as to deter the boldest from daring it, unless the power of sin had hardened him altogether against both temporal and eternal vengeance. In the same spirit of merciful severity was extensive rebellion visited by equally extensive chastisement; and whenever the people so corrupted themselves as to make light of these divine laws, or any part of them, they were delivered, sometimes for a long course of years, into the hands of cruel enemies, under whose iron sceptres they quickly learned to mourn after the blessings which they had spurned at, and to long for the return of that firm but gentle rule which made their obedience the measure of their blessedness. It is not possible to advert to this code, without losing sight of all others, and feeling the whole soul elevated in its contemplation above the level of mere earthly things, the offspring

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of earthly minds; but we must endeavour to keep in view the object of thus appealing to it.

Had this been a mere national system, drawn up for the time, and preserved, and still forthcoming as a relic of antiquity, even supposing its divine origin to be perfectly understood, we might hesitate to use it as the predestined model for all governments: but when we find it in that volume where nothing appears except what the Lord hath commanded to be written for our learning, and for our example and admonition—things which holy men of old spake as they were moved by the Holy Ghost—records, to which we are forbidden to add, and from which we are forbidden to take away—surely it becomes a serious and a startling question how far it is lawful for us to place in the hands of our children, as choice specimens of government, such devices of ungodly men as contrast alike in their nature and in their fruits with the pattern which the Lord God has provided; or to place them there at all without clearly pointing out the folly of what differs from, the grievous wickedness of what directly opposes, the exquisite civil code of the Theocracy.

We began with Balaam on the rock, looking down on the superb spectacle of this favoured people, "Israel abiding in his tents, according to their tribes." We must needs join in the strange prophet's exclamation,

> The Lord his God is with him,
> And the shout of a King is among them!

The King of kings was ruling then over that favoured people, and in His might they were mighty; in His glory they were glorious; in His beauty they were magnificently lovely. There, in its enclosed space,

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stood the tabernacle, with the ark of the covenant, and its precious contents: there, on the four sides of the square, were ranged by threes the twelve tribes, each with its waving standard and clustering tents, that spread far away over the surrounding plains. Without the camp, shone the red flames of that altar where the sin-offering was daily consumed: and over the holy place rose in its mysterious majesty that pillar of a cloud which waited but the descent of night to become a pillar of flame—a beacon of encouraging light to Israel, and in the eyes of their enemies a warning safeguard—a miracle of fear.

> How goodly are thy tents, O Jacob!
> And thy tabernacles, O Israel!
> As the valleys are they spread forth,
> As gardens by the river side
> As the trees of ligne aloes which the Lord hath planted,
> And as cedar trees beside the waters.

And in what consisted all this marvellous preeminence of Israel, which made it a blessing to bless, and a curse to curse them? The Lord was their Judge, the Lord was their Lawgiver, the Lord was their King. As such, He vouchsafed to make known to them, and by them to all the world, a small part of His ways: and just as all the beautiful productions of the pencil and the graver, and every branch of manufacture, are the fruits of a humble imitation of His marvellous works in the visible creation around us—the materials of the poor copy being no less His gift than is the unapproachable pattern itself—even so in all that we can attempt of moral beauty, social harmony, civil stability, we must use the powers which He has imparted to frame the nearest resemblance that we can accomplish to the splendid model that he has provided us with. Man can originate

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nothing but sin and folly and deformity: yet when men, wretched pagans to whom even the Name of the true God was unknown, have, under the teaching of evil spirits, produced a fearful system of treachery, fraud, murder, and every crime that can be legalized, and laid the dreadful yoke on a people as ignorant and evil as themselves, the record preserved by the craft of its infernal instigator is received among christian nations, and approved, and adopted—not, indeed, as a rule of government for their own enlightened country, but as a most instructive class-book, to be studied by the rising generation, and its loathsome features rendered familiar to them at the season when every impression strikes the deepest, the most endurably upon their ductile minds. We must and we will protest against so base a prostitution of time and thought: so dire an introduction to all that can lead the heart astray from holiness. No possible good can ever result from contaminating the young mind with such studies: every possible evil is its natural, and alas! its visible fruit.

One of the prevailing features of the present day is a marked decrease in such measure of deference and respect as early youth was wont, even within some twenty or thirty years, to pay to more mature years; including a most painful falling-off in filial duty. Now, those laws of God which we lay upon the shelf enforce under very severe penalties the fulfilment of these despised duties; and annex a special blessing to their punctual discharge. It may be remarked, by some partizan of the Dephic code, that respect for the aged was very rigidly enforced among the Spartans. Certainly, a debt of gratitude was owing by every young Lacedemonian to the elders

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who kindly permitted him to live when so many were cast alive into the yawning pit, to feast the rats and other denizens of that cavern of death; and under a system that rendered it impossible for any child to claim his natural father, if filial reverence was to be called into action at all, it must needs be very general in its character. But this shew of deference to the aged sprang, as did every other semblance of decency, from a blind, compulsory submission to capricious laws, which, while they sent the young men out to assassinate the most worthy among the Helots, enjoined on them every species of deference to the administrators of those unholy statutes. How beautiful, even in the scanty citations of this short paper from the Word of the Lord, how beautiful are the persuasives, the appeals to their own feelings, by which the King of Israel exhibits to His people the moral excellence of His glorious enactments! One more, to close as happily as we began, we must select from those outgoings of Eternal wisdom and love. Edom was the most envious opposer, Egypt the most merciless oppressor of Israel. Over both they had triumphed, by the Arm of the Lord; but remembrance of past wrongs would be sure to rankle in the bosom of man who, elevated to a state of high prosperity, might find frequent opportunities of manifesting his sense of injury. Thus, then, runs the command of the All Merciful, "Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land."

C. E.

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THE RICHES OF GOD'S MERCY.

CURSED is the ground, thorns and thistles shall it bring forth—such was part of the just sentence pronounced by God over man as a sinner. And would it not be most just were this one consequence of our disobedience, ever before our view? to what cause then may it be attributed that it is otherwise? Is the praise to be ascribed to the ingenuity of man? Are we to trace the cause of the valleys standing so thick with corn, to the possession of scientific knowledge? Alas, we are too apt to draw such conclusions. We lose sight of our true position before God, and of the punishment which we merit, and we are ever ready to join the ceaseless and unwearied strains of that God-forgetting chorus saying, "our power and the might of our hand hath gotten us this wealth." But do we not behold in the blessing which attends the preserving industry of man, somewhat of the glory of God's character? "In wrath he remembers mercy," rough places are made smooth—and crooked things are in some measure straightened. O let us consider and rejoice in the mercy of Him who caused so great a variety of beautiful flowers to spring up and blossom, where we should meet (according to our deserts) with nothing but "thorns and thistles." It is a truly melancholy reflection that the very mercies of God are abused—and that those many "deeds which though mute speak loud the Doer" and which should lead us

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up to him in love and thankfulness, are the vehicles which, forced by us off the rails, are made by our fallenness to convey us with speed to greater and to a greater distance from the God from whom they came, and to whom they would conduct. The rain is sent upon the evil and upon the good—the sun shines upon the just and upon the unjust—medicine is bestowed to heal our sickness—our souls are held in life from moment to moment—protection is afforded—deliverances are wrought—long-suffering is manifested towards us, and indeed countless are the mercies which are thoughtlessly received and enjoyed; such are our common blessings—all without exception are partakers in them: what then are the sentiments awakened in us by the sense of them? Are our hearts softened by such care and tenderness? how are we affected with regard to our great and unwearied Benefactor? let the test be applied to the most amiable, and the candid conclusion at which we must arrive, will present us with a strong confirmation of the words of Scripture, that the carnal mind is enmity against God. (Rom. viii.) This is the key to the ingratitude and neglect and indifference which we witness so constantly—for man is not destitute (so to speak) of the organ of gratitude—he is often sensibly alive to the favors which he receives from his fellow-creatures—he knows how to value character—he can appreciate talent, and science, and works of art—he covets the acquaintance of the great, the noble, the rich, the clever—but when the goodness of the Lord is pointed out, when his redeeming love is spoken of, when his faithfulness and "the riches of his mercy" are extolled, he has no perception of their loveliness, he has no desire to have an interest in

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these precious consequences; the greatness of God does not inspire fear, and the incomparableness of his handy works, does not invite him to communion with their Creator—the sentiments he entertains towards his fellow mortals does not extend to Almighty God. Surely if the heathen who did not recognize the Creator in the created—if the men of Nineveh shall rise in judgment with the generation to whom Christ more immediately spoke and shall condemn it, what can be said of those who living in the Christian dispensation, despise their privileges and opportunities,—slight the riches of God's mercy, and will not be learned nor understand? This is not rash, uncharitable conjecture, for the state of the human heart and the words of men's lips are described in the infallible Scriptures, "out of the abundance of the heart the mouth speaketh." Hatred of God is the characteristic of our natural state: the reason is this—God is infinitely holy, and we are "very far gone from original righteousness;" the principle of love to God can alone arise from a belief of God's love to us; we have known and believed the love which God hath toward us—God is love, (1 John iv. 16.) and greater love than his cannot be shown, for herein was it manifested, Jesus Christ, God's Son, died for us, even while enemies, that whosoever believeth on him, should never be ashamed. With what delight then may we rejoice in the riches of God's mercy!

Amid the thick darkness in which the world is enveloped, "lying in wickedness," its inhabitants being the children of wrath, while the hearts of men fail them for fear, looking for a judgment to come, there is nevertheless "a light shining in this dark place,"—there is a sound of mercy,—there is joyful

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news to greet the ear,—offers of pardon and peace are made,—reconciliation is announced,—and a way whereby the banished ones may be brought back is published aloud. O the depth of the riches of the wisdom and knowledge, and love, and mercy of God; to him be glory for ever, Amen. (Rom. xi. 33.) And what blessedness is theirs who hear the joyful sound; blessed are they into whose dark hearts the light of the gospel of the glory of God is caused to shine, God has a purpose of mercy toward them; they were afore prepared unto glory, foreknown, predestinated, called, justified, glorified. Exalted indeed is the believer's position, himself once a child of wrath; it is the Lord alone who has made him to differ,—he possesses a saving faith, but it is not of himself, it is the gift of God; all is of grace, that boasting may be excluded, that no flesh should glory in God's presence.

The Christian is confident in his security, not for any trust in himself, but because he believes God's word, he receives it as a statement, as the sovereign decree of One whose power is infinite, whose love passeth knowledge, and who will indeed perform the good pleasure of his will. We have nothing to do with probabilities or chances, it is the simple act of faith to take the Lord at his word, and to rest assured of the accomplishment of his promises: this and this alone is the ground of confidence which can never quake beneath our feet. We may look in vain, as some one has said, to see our own individual names written on the page of scripture; such an inscription would well suit the walk by sight, in which nature would lead us to indulge; nevertheless we may ascertain with as much certainty, our interest in

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God's promises. The language of the saints as recorded in the Bible, is all peace and assurance; how were they enabled thus to speak? St. Paul says that he has obtained mercy. St. Peter writes his assurance of being a partaker of the glory which is to be revealed. David addresses God and says "thou *hast* redeemed my soul from death." And St. John exclaims, "*now* are we the sons of God," "we are in Him that is true."

Is such confidence inconsistent with humility? is it objected that however characters so eminent as the Apostles might be excused for thus speaking, it little becomes us, being so weak and frail? but how lamentably do we err! we take a false view of the position occupied by the believer, we heedlessly attribute such and such sentiments to St. Paul without remembering that it was not he who spoke, but the Spirit of God. The world ridicules the term assurance — the idea is thought brim full of pride and self-sufficiency. Such are indeed "ignorant of God's righteousness," for when does human language ever exceed, that which is dictated by the Holy Ghost? is it not possible for human ingenuity to find words, or so to frame them as to exaggerate the statements of Scripture? Surely the charge of presumption is rather upon those who would for the seeming "show of humility," frame their creed and utter opinions, which impoverish or destroy the "satisfying marrow and fatness" of the Gospel. But are we to sacrifice the glory of God that our ideas of loveliness, and not the Lord's definition of it may be sustained? Nay, hew out no longer cisterns, broken cisterns which can hold no water, but repair to "the fountain of living waters,"

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and taste, adore, and rejoice in the riches of God's mercy; for trusting in the everlasting faithfulness of a covenant God, we may witness our own personal salvation in the words "whosoever believeth the Gospel shall be saved," (Mark xvi. 15, 16.) thus "though we see not, yet believing we rejoice."

Having fled to Jesus for refuge, we may appropriate to ourselves the very language employed by the Scripture saints—the entrance they obtained into such a state of privilege, is the only one shown to men—and through it alone we must pass if we would know of their blessedness. They relied solely upon the riches of God's mercy in Christ—they became through faith the children of God. The truth is made up of a set of truths, and there is mercy in their arrangement—once admitted into fellowship with God and with his Son, all things are ours—we have the exercise of God's attributes in our behalf—we possess all his precious promises—and what David and Paul found their covenant God to be, such will he be found to us—we shall have an answer to our prayers, and the mercy is that the Lord prepares our hearts to ask for those very things which he has a mind to bestow. Do we seek after holiness? God's will is our sanctification, and therefore it shall be granted us. Do we want more of the indwelling of the Holy Ghost? God's word to us is "be filled with the Spirit,"—ask and ye shall have. It is the sad propensity of our fallen nature to weaken what God has made strong—to make bitter, what he has sweetened—to adulterate what he has given pure, and alas, the experience of the riches of God's mercy does not silence even in the believer's heart, the whispers which arise from "the law of sin in

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his members." "Will the Lord absent himself for ever, will he be no more intreated? is his mercy clean gone forever? is his promise come utterly to an end for evermore; hath God forgotten to be gracious, will he shut up his loving-kindness in displeasure?" Such was the language of David! Satan had benumbed his spiritual faculties—he could not see the riches of God's mercy; at that moment he had no energy to play skilfully with a loud noise, or to show forth the praises of the Lord with his mouth; and his bed whereon he had rejoiced in God and told of his truth, was doubtless watered with his tears—he was insensible to the works of God which once had made him glad, and there was now no charm in the operations of God's hands wherein he was wont to triumph; and what was the cause of all this? was God's hand shortened,—had a change taken place in the Unchangeable? was there found an end to that "mercy" of which the Holy Spirit had taught him to write that it "is from everlasting to everlasting?" and was "the truth of the Lord which endureth forever," found to fail? No. We are surrounded with promises and assurances, above what we could have asked or thought; God has given them unto us that we "may have peace," and that our "joy may be full;" this is the riches of God's mercy, and, if we are not in the enjoyment of the truth as set before us, it is not because the statements are not full, and clear, and free, or because the fulfilment of them is uncertain, but simply must it be attributed to "our own infirmity." For this our weakness we shall find a remedy in looking back upon the years of the right hand of the Most High, and in remembering his former mercies and loving kindnesses, and then may

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we with David address our souls, and say, "Why art thou cast down, O my soul? And why art thou so disquieted with me? hope thou in God: for I shall yet praise him for the help of his countenance." Psalm xlii. And is not the mercy of God again displayed in the patience and forbearance which he exercises toward us, so doubtful, so fearful, so distrustful, so little inclined to glorify him, and to appreciate the riches of his mercy as we are so prone to show ourselves.

We may have a volume of truth—the history of man comprehended in two short verses, "All have sinned, and come short of the glory of God, being justified freely by his grace through the redemption which is in Christ Jesus." Rom. iii. 23, 24. And what a remarkable transition from one state to another! from misery to happiness, from despair to blessedness, from curse to justification, from the dunghill to the throne of glory! Oh, is not this display of God's mercy, found to be when tasted by faith, "sweeter than honey and the honey-comb?" God has shown his mercy to the believer, he has quickened him who was dead, he has delivered him out of trouble, and brought him out of darkness into light, he has freed him from the power of sin and Satan, and translated him into the kingdom of his dear Son. He has adopted him into his family, he is redeemed, forgiven, accepted, he has an advocate with the Father, a merciful and faithful high priest, in things pertaining to God, and therefore he may come boldly to the throne of grace to obtain mercy, and to find grace to help in time of need. Heb. iv. "Who can condemn him? Who can separate him from the love of God which is in Christ Jesus our Lord?"

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The believer has a hope in him, and that hope is kept stable, by the love of God being shed abroad in his heart by the Holy Spirit. The love of God, that Being who inhabiteth eternity and who made all worlds for his pleasure, and who cannot look upon iniquity, was such as to send his Son into the world to die for sinners, to give his life a ransom, the just for the unjust, that he might bring us to God, and the love of God is eternal, his mercy endureth for ever, and therefore is it that our "hope" shall not be "ashamed."

Countless are the mercies which follow in the train of God's love in Christ, no good thing shall be withholden, all things shall work together for good to those who love God, "the called," the first loved of God. We want "a heart to praise our God;" how great is our weakness, how poor our resolutions, how feeble our efforts! all things however are known to God, he is willing to assist us, he will open our lips, and our mouths shall shew forth his praise. Let us exalt the Lord and speak good of his name, let us make our songs of him, let our talking be of his wondrous works, for who is a God like unto him? And well may we exclaim after a review of his mighty acts and of his everlasting mercy, "Who can show forth all his praise?" And let us apply to our Father, who sees our necessities before we ask, for an increase of faith, and may our happy experience lead us to adopt the language of the prophet and say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he *hath* clothed me in the garments of salvation, he *hath* covered me with the robe of righteousness." Isaiah lxi. 10. The name of the Lord is the tower into which I *have* ran, and *am* safe.

S. S.

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NOTICES OF REMARKABLE PLACES MENTIONED IN THE HOLY SCRIPTURES.

BY MRS. MILNER.

No. V.

SMYRNA.

As the seat of one of the Seven Churches of Asia, to each of which OUR LORD dictated a special message to be communicated by his beloved disciple St. John, SMYRNA must ever possess a peculiar interest in the mind of the Christian Student. Of its foundation contradictory accounts have been given; but it early became one of the richest and most celebrated cities of Asia. Being situated at the extremity of a sheltered and beautiful bay on the coast of Ionia,* its advantages as a sea-port, rendered it a place of great importance; and it was, consequently, the subject of various contests between the Ionians, Æolians, Lydians, and other inhabitants of the Western Provinces of Asia, and underwent many revolutions. Some time after the great migration from Athens under the conduct of the sons of Codrus, which migration took place eight or nine centuries before the Christian era, SMYRNA was added to the

* A portion of the region now known by the name of Asiatic Turkey.

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twelve cities which constituted the Ionic Confederacy. Subsequently, after having successfully resisted the attempts of Gyges, king of Lydia, to bring their city into subjection, the Smyrnæans were at length, in the seventh century before CHRIST, reduced under Lydian dominion by Alyattes the Second, the father of Crœsus. SMYRNA now sank into a state of utter neglect and decay, and in this condition it continued till the time of Alexander the Great—a period of more than four hundred years. Its capabilities, however, as a commercial station, did not escape the practised eye of the Macedonian conqueror, who formed the design of rebuilding it. This design of Alexander was carried into effect by two of his successors, Antigonus and Lysander; the latter of whom completed the new city upon a scale of great splendour. SMYRNA, thus restored, was accounted one of the most beautiful cities of Ionia. It was remarkable for its lofty Acropolis, for its broad streets, which crossed each other at right angles, and which were adorned by magnificent temples, splendid libraries, and other public buildings.

In later times, various privileges were granted to SMYRNA by the Roman Senate, whose interests the Smyrnæans had espoused during the Methridatic wars. Under the Roman Emperors SMYRNA continued to flourish, being distinguished by its schools of philosophy and eloquence. By the Emperor Marcus Aurelius it was rebuilt, after having been destroyed by an earthquake—a species of calamity to which in various periods of its history, it has been subject.

During the reign of the same Emperor, Marcus Aurelius or Antoninus, SMYRNA was distinguished by the martyrdom of its Christian Bishop, Polycarp—

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a Bishop who had been ordained to his office by the beloved disciple St. John, and who, as Archbishop Usher and other learned commentators on the Holy Scriptures have laboured to prove, was "The ANGEL of the Church of SMYRNA," specially addressed by OUR SAVIOUR in the book of the Revelation. (Rev. ii. 8, 9, 10.) The extraordinary circumstances which attended the martyrdom of POLYCARP, and his last beautiful prayer need not to be here recalled to the recollection of the Christian reader. He died for the faith of Christ in the eighty-seventh year of his age, A.D. 167; leaving to the world an example of constancy in suffering, and of Christian faith, hope, and charity, which has perhaps, never been excelled by any hero of "the noble army of martyrs."

Under the Emperors of the family of the Comneni, SMYRNA underwent many and great vicissitudes. In the year of OUR LORD 1402, it was taken by storm by the famous Timour, or Tamerlane, a warrior, who by his conquests in Persia, in Tartary, and in India, and by his successful expedition against his unfortunate victim the Sultan Bajazet, surnamed *Ilderim*, or "the lightning," has acquired for himself a place among those "great men of the earth," whose exploits mankind are but too ready to admire and applaud. On the occasion of this memorable siege, SMYRNA was defended by the valiant knights of Rhodes, and Timour was present in person among the assailants. After a resolute defence, the city was taken, and all the inhabitants put to the sword; the heads of the Christian defenders of the place being, with an ingenuity of barbarity, projected by means of engines, into the ships which rode at anchor in the bay.

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The appearance of SMYRNA as it exists at the present day is highly picturesque. It is situate at the foot of a lofty hill, the summit of which is crowned with castellated buildings, and which commands a view of a bay deemed by many travellers to be the finest in the world, and the best adapted for the purposes of commerce.

Of its churches, of which SMYRNA possesses several appropriated respectively to Romish, Greek, Armenian, and Protestant worshippers, one is dedicated to its Bishop POLYCARP, whose martyrdom is held in remembrance. Its population, which, by some travellers has been over-rated, is estimated at about 45,000 Turks, 10,000 Greeks, 10,000 Armenians, and a like number of Jews, together with about 2,000 Europeans of different nations. The Turks have above twenty Mosques, and the Jews eight or ten Synagogues.

The principal British and other European inhabitants of SMYRNA occupy its finest street, which is contiguous to the harbour, and which, with its sign-boards and large shop-windows, exhibits an appearance familiar to English eyes. The Turks call this portion of the city 'Ghiel Mahala.' or 'the Rose Quarter;' among the European inhabitants of the place it is known by the name of 'Frank Street.'

Within the last century SMYRNA has endured several awful visitations of Providence. In the year 1743, it was nearly destroyed by fire; in 1750, it suffered severely by an earthquake. In the years 1752, 1758, and 1760, it was depopulated by the plague. Fire, again, almost annihilated it in 1763, 1769, and 1778; and in the year 1814, no less than 40,000 persons died of the plague; that fearful scourge

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with which some of the most delicious climates of the earth are afflicted.

The condition of the Christians who reside at SMYRNA, is said to be more secure than that of those who inhabit any other of the cities once the seats of the highly favoured SEVEN CHURCHES OF ASIA.

"THY KINGDOM COME."

'* * * IN the prayer which our Lord hath taught us, we offer the same petition, at least if we understand the words aright. "Thy kingdom come, thy will be done in earth as it is in heaven," is a petition that the Lord may take unto Him His kingdom and begin that reign of righteousness, during which God's will shall be done on earth as in heaven. It is plain that when we say, "Thy kingdom come," we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come; and the Scriptures tells us positively that there is a kingdom which is not to commence until the Son of God cometh in glory. Dan. vii. 13.'—*Dr. McCaul.*

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REMARKS ON MR. WILSON'S HYPOTHESIS RESPECTING THE ISRAELITISH ORIGIN OF THE MODERN NATIONS OF EUROPE.

If the modern nations of Europe are of Israelitish origin, as is maintained by Mr. Wilson, how does it happen that there is no indication of this in our personal appellations? How came it to pass, that Hebrew names were lost or laid aside, and Gentile names adopted in their stead? The people of the two tribes have, amid all their disadvantages, retained their Hebrew names, down to the present time; and I can discover no reason, why, those who compose the ten tribes should not have done so too.

But this hypothesis is at variance with what is written in the Prophets respecting Israel. We read, Numb. xxiii. 9. that "the people shall dwell *alone*,* and shall not be *reckoned* among the nations." This, however, according to Mr. Wilson, is not the case; for he would have us to believe that the far greater portion of the people, of whom the prophet speaks, is not only *reckoned* among the nations, but is thoroughly *amalgamated* with the nations.

* The Hebrew word (בָּדָד), here rendered "*alone*," is very expressive; and signifies, *to be all alone, quite alone*. (See Parkhurst's Heb. Lex.) Compare Psalm cii. 8; and Mic. vii. 14; in both of which passages the same word occurs in the original; and, in the latter passage, is rendered in the English translation, "*solitarily*,"—"which dwell solitarily."

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Again, it is written, Hosea iii. 4, 5. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king;" &c.; and in chapter viii, verse 8, of the same prophet, "Israel is *swallowed up:* now shall they be among the Gentiles as a vessel wherein is no pleasure." But if we receive Mr. Wilson's hypothesis, we must believe that Israel has had many distinguished kings and princes, &c. &c; and that, instead of being *swallowed up*, as is here declared, Israel has swallowed up the nations.

When the Lord restores Israel, in the latter day, to their own land, they are represented as coming out of Egypt, and out of the land of Assyria; Hosea xi. 11. "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord." Read also Zech. x. 10. And, in the prophet Jeremiah, Israel is exhorted to return by the same way as they went; Jer. xxxi. 21. "Set thee up waymarks, make thee high heaps: set thine heart towards the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

Israel and Judah are spoken of as being both in *captivity* until the time of their return to the land of their fathers; Jer. xxx. 4—10. "These are the words that the Lord spake concerning Israel and concerning Judah. . . . . It shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds,

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and strangers shall no more serve themselves of him. . . . Therefore fear thou not, O my servant Jacob; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of *their captivity*, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

Further, in Ezekiel xxxvii. 1—14, we find a very remarkable prophetical vision regarding the present condition of Israel; it is represented as a condition of political death and dissolution. They are, moreover, described as being *conscious* of this their degraded and miserable state; (verses 11, 12,) "These bones are the *whole* house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our own parts. . . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." With all this, the hypothesis I am remarking upon, is utterly at variance; for according to it, Israel has, for ages past, possessed, and does still possess, the chief political power among the nations of the earth.

Moreover, according to the prophets, the people of Israel are restored to their own land *before* they are converted to christianity; (Ezekiel xxxvi. 24—27.) "I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the

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stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The time that the Lord will do this great work, is here expressly stated, namely, when he brings them into their own land.* But according to Mr. W., they are converted many ages previous to that time. In a word, I find that his hypothesis will not bear to be looked at in the light of Scripture, and its direct tendency is, to confound that admirable precision which characterizes the prophetical language; and thus to obscure rather than to elucidate prophetic truth.

To graft our own notions on God's word, is *one* thing; to interpret that word, is quite another thing.

A. FORBES.

* The conversion of the Jewish people, although an event subsequent to their restoration to their own land, does not, in the least, interfere with the preaching of the Gospel to them, now in their state of dispersion. It is written, (Rom. xi. 25,) "that blindness in *part* is happened to Israel, *until* the fulness of the Gentiles be come in." We learn from these words a most important truth, which we shall do well to bear in mind, namely, that the blindness of Israel is not universal, but partial: and that this is their condition, *until* the fulness of the Gentiles be come in, i. e., until the end of the present dispensation. Hence, in this present time, there is among them a remnant according to the election of grace; and the fruit of preaching the Gospel to them, during the present dispensation, will undoubtedly be, not their conversion as a nation, but *the conversion of this elect remnant* that is among them. Then "all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Romans xi. 26, 27. Compare Isaiah lix. 20, 21. The apostle Paul was well acquainted with this mystery concerning Israel. His knowledge of it, however, did not in the least cool his zeal in preaching the Gospel to Israel. Nor ought it to cool ours; but rather to stimulate us to greater diligence, knowing that our exertions will not be in vain.

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THE PARCEL.

TIME is not, with me, a very plentiful commodity; having, in fact, as small a surplus of that valuable article on my hands as most people. Yet I have been expending two hours on an employment, to all appearance as idle and foolish as could well be: to my own apprehension, a most important one. A simple fact, simply stated, with the reflections therefrom arising, may lead some Christian lady to regard with a more serious eye a responsibility often resting on her; and which many conceive to be no responsibility at all.

Last month, some benevolent correspondent directed to one of my publishing friends a parcel for me, with a note, stating that its contents were for distribution among the destitute. Having not a few poor people within my ken, to whom such articles as I supposed it contained would be very acceptable, I opened it with glee; but sorely was I puzzled on finding that it also contained some gowns of silk, with remains of very smart head gear, ribbands, blond, and other edging; and two or three plain mouselines. 'Now,' said I, 'among all the destitute people whom I know, which of them should I wish to see arrayed in these handsome silks and elegant laces? Certainly not one. But if I give them to some poor persons I am thinking of, they will sell them—to whom?' Here I paused, and ruminated;

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for I had in my hand an excessively pretty cap, trimmed with abundance of delicate blue ribbands, rosettes, and blonde; and beside me lay another, still more showy. I pursued my soliloquy: 'A lady would not of course, purchase this: it would become the property of some smart young girl, of a humbler class; who, having once seen her pretty face so set off in a looking-glass, would imbibe a taste, would acquire a longing for similar decorations. She could not afford it—to what dreadful courses might she not be tempted, through the very attractiveness conferred on her by this becoming ornament, in order to supply herself with new articles of superfluous adornment! But again, a poor person might take these things to one of the warehouses always open for them, whence are supplied the temporary outfits of the most wretched of female transgressors; and this, which I now hold in my hand—these handsome lengths of blonde, scarcely soiled, these gowns, of silk and satin texture, may and in all human probability will find their way to such scenes as——No: it shall not be.' And putting up my perplexing treasures, I retired to rest.

This morning I rose, the same subject being still uppermost in my thoughts, and, at the usual hour for seclusion in my little study, I took the parcel with me, locked the door, and to the best of my ability fulfilled a really difficult task. All the articles, in the lace and ribbon way that were not to be trusted in the hands of the humbler class of females, I destroyed utterly, so that no vestige can ever re-appear. Some of the neatest articles of a plain character I put by for the widow and daughter of a most respectable professional gentleman, now fallen into great

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poverty; the daughter seeking an engagement as Nursery Governess; two or three of the most ordinary I separated, with plenty of plain thread edging and simple ribbons, for the honest, hard-working mother of a large family, who would alter them into Sunday garments for herself and children; and another lot of equally plain articles I assigned to a sober woman, who never wears a bit of finery, and who is sometimes in great straits. The silks, and a satin dress remained; and I came to the resolution of unpicking and so dividing them that plenty of bonnets and tippets might be made out of the materials, but nothing more. All the trimmings were destroyed.

Now, why do I enter upon such minutiæ as these? Because, during the two hours referred to, my thoughts have dwelt upon the position and the too frequent fate of my poorer sisters, until I could not forbear bringing the matter before the readers of this magazine. Some there are who, taking the apostle's injunction in its most obvious, literal sense, confine themselves to such a style of dress as leaves them under no possible embarrassment as to the disposal of what they shall have no farther occasion for. Of these I confess myself to be one: but of course it is not the case with all, nor with the majority of ladies, and seeing that the gay articles, even the most expensive, exposed in shops are expected to find purchasers, and that such purchasers do not, in these days of changeable fashion, 'wear out' what they buy, it does become an anxious question, where do these discarded habiliments, especially in the millinery department, go? Ladies usually give, as perquisites, the greater part to their waiting-maids; but they do not, of course, expect to see them figure in that same

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costume. It is understood that they dispose of them; and here the imagination must, in following them, fall into the same track. It is very, very desirable that nothing should be given to young women unsuited to their station in life; but custom is a terrible tyrant; and the breach of its bad laws demands no slight portion of moral courage.

Where no such characters as ladies' own maids stand ready to catch at these perquisites, is it too much to ask of any lady who feels that to place in the way of the poor a temptation to vanity and conceit is but a cruel sort of kindness; and that to supply decorations for the moral slaughter-houses of a guilty class is doing the devil's own work, according to his own desire—is it too much to ask of them fairly to *destroy* such things, when they have no further use for them? It is very true that the price of one such tasty cap, if carried to the mart by a poor person, will furnish a day's full provision for the barterer; and other articles in proportion will minister to the wants of the really necessitous; *but* is this the limit of our mind's range? So far, good is done: beyond it lies unfathomed evil; and shall we do evil that good may come? This question is very emphatically answered in the word of God.

It must not be supposed that I mean all this to apply to the little parcel so kindly consigned to my care. It consisted almost entirely of plain and serviceable articles; and the very few bits of a gayer description that happened to get intermixed, rather served to lead my mind into this particular train of thought, than afforded a reasonable excuse for the hints that I have ventured to throw out. The sender would be delighted to see how useful

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her consignment has been made by a little careful apportioning; and should this meet her eye, she must be content to accept the hearty thanks of the various recipients through the only medium afforded me, the gift being altogether anonymous.

Enough has been said to suggest a train of thought which the Lord may render profitable to some of His dear children, who have not yet considered the matter. Nothing like dictation is aimed at. Dress is a most expensive article: and to those who have frequented the abodes of deep poverty, and seen the naked destitution of thousands, their pining hunger their ill-paid toil, their slow death-pangs, as nature gradually sinks under the withdrawal of all that God has equally portioned out for the sustenance of His creatures—to such, I say, female dress, as it appears among us, is a most notorious snare of the Devil, and they will feel that the injunctions of the All-wise, All-merciful, delivered to us by His inspired servants, on that subject, constitute a very important, a very formidable section of that word which must and which will judge us all at the last day.

CHARLOTTE ELIZABETH.

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PALESTINE.

No. XI.

A VERY interesting account is given of the visit of the Bishop of Jerusalem and Mr. Ewald on the 4th of May, to the town of *Bethlehem*. "The day having been fixed," writes Mr. Ewald, "after morning service the party set out on horseback. Several English travellers accompanied them. We left the Holy City," he goes on to say, "by the Jaffa gate, went down the lovely valley of Hermon, turned then to the left, and made for the Greek Convent of Mar Elias, which is about an hour's ride from Jerusalem, and situated on an eminence. From hence we had a fine view of Bethlehem: the environs of Bethlehem are very delightful, and have quite the aspect of the South of France. * * * The Bishop of Bethlehem received us very kindly. After the first compliments were paid, refreshments and coffee were handed round. We then proceeded to the Church which is said to be built over the spot where our Saviour was born. Three different gates lead to this remarkable spot. * * * As the birth-place of our Saviour is under ground, the Bishop gave each of us a wax candle, and we then followed him. The cave is most handsomely ornamented, and a great number of silver

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lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood is still pointed out. * * * I cannot say what were the feelings of the rest of the party when beholding the spot whence the salvation of the world proceeded. I felt overpowered with the thought that here I was on the very place where the Son of GOD entered into the world. While surrounding this memorable place, the second chapter of St. Matthew's Gospel was read over in English by one of the party of visitors, and also in Greek by the Bishop of Bethlehem. On leaving the cave, the party visited the Greek Chapel, and also that of the Roman Catholics and Armenians, each built over the cave, and each having a separate gate of entrance. We then," continues Mr. Ewald, "went about in the Church itself, which is a handsome building: the roof is supported by forty-eight fine marble pillars. The edifice which was erected by Helena, is now out of repair. * * * We then returned to the apartments of the Greek Bishop who insisted upon our dining with him, a kindness which could not be refused. After dinner we took a walk in the garden of the Convent, and we all wished that we might have a building like this convent in Jerusalem for our own use. Bethlehem is a tolerable village, exceedingly fruitful. * * * No Jew," Mr Ewald observes, "is permitted to live at Bethlehem, nor even to visit the place."*

* This puzzles us somewhat. The Bishop of Jerusalem and Mr. Ewald are both Jews, yet no obstruction appears to have been offered to *their* entering the place. We do not believe one single word of all the "old wives' fables" current respecting these remarkable spots. Why should our blessed Lord be born under ground? it is a truly Popish idea: as is the absurd fable respecting "the place where the star stood." We trust the time is not far distant when

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NUNC DIMITTIS.

Now permit thy servant, LORD,
To depart in peace to heaven:
To fulfil thy holy Word,
Take me,—through thy SON forgiven—
I have thy *Salvation* seen,
Blessed hath the vision been!

Thy *Salvation* long prepared
To be seen and known of all,
Of our faith the full reward—
Thy REDEMPTION from our fall:
I have thy *Salvation* seen,
Blessed hath the vision been!

Thy *Salvation* long designed
To illume the Gentile race;
Israel's glory now hath shined
In thine own MESSIAH'S face.
I have thy *Salvation* seen,
Blessed hath the vision been!

Mr. Ewald again writes,

"I went to Bethany to see the spot where our Saviour used so often to retire,—Where that family resided of whom it is recorded, that Jesus loved

neither Greek nor Roman will be longer allowed to pollute the Holy Land with their idolatries, nor impose upon strangers with their idle legends. According to them, every thing was done in caves and dens of the earth; and they have overtopped these caverns with edifices as vain as the tales on which they are founded. If, as we are led to hope, the sanctuary is to be cleansed very shortly, we are quite sure these goodly fabrics of childish superstition will be swept away among the defilements of the place.—ED.

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them.—Where Lazarus, who was four days in the grave, had been raised up by the power of our Lord. I left the city, by St. Stephen's gate, rode round the foot of mount Olivet, and in less than an hour, I arrived at the memorable spot which is now called *El Lazaria*. The village is in a most wretched state. The tomb which is pointed out as that of Lazarus, is in a vault, to which you have to descend by steps. The Latins perform mass once a year in this vault; but none of the other Churches in the country follow their example. The place is very retired, and no person would imagine that so famous a town was in its vicinity. But here also one is forcibly reminded that the glory is departed from Israel, and this country trodden down by the Gentiles. O Lord, arise, and have mercy upon Zion; built thou the walls of Jerusalem, and let thy captive people free!"

PSALM XLVIII. 7. &c.

As our ears have heard, O Lord,
So our eyes have oftimes seen;
Of the wonders of thy Word;—
How thy flock preserved have been:
And thy Church thou still wilt keep
Israel's God doth never sleep.

We have waited, Lord, to see,
(As the silent mourner waits)
All thy love's benignity
Shining in thy Temple's gates;
And thou wilt thy goodness shew
To thy waiting saints below.

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Still according to thy Name
Is thy praise, O God Most High;
All the earth doth sound thy fame
For thy love continually.
Thy right hand is full of grace
Gifts of peace and righteousness.

A very interesting account is given by Mr. Ewald of the reception given to the Bishop of Jerusalem, on occasion of his going to dine with the *Armenian Patriarch*, accompanied by four of his suite. "Going after evening prayers" observes Mr. E. "when we arrived at the Gate of the Convent, by three Armenian Bishops, all of them venerable and aged persons. Thus conducted into the Convent, we passed a spacious court-yard and entered the Garden where the Patriarch was waiting for his Lordship, and received him most cordially. Chairs were then placed, and we all seated ourselves. I stood as interpreter to the interpreter of the convent, who spoke Arabic. Neither the Patriarch nor the three Bishops are acquainted with this language. Whilst conversing a shower came on, which compelled us to enter a fine garden-house, where we remained till dinner was announced. We were then led up to an open terrace, which was over-shadowed by the branches of a most magnificent fir-tree, under which the dinner-table was laid out in European style. The storm had passed, and the evening was splendid. The Patriarch and the three bishops sat down with us to dinner. The view from hence was delightful. Before us we had the ever-memorable Mount of Olives; to the right the country round the Dead Sea; to our left, several

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mountains were towering up which are round about Jerusalem. The conversation, though carried on by interpreters, was animated and interesting.

"The Patriarch, a noble-looking gentleman with a long beard, may be about sixty years of age; the Bishops about seventy. The dress of the bishops is the common Oriental flowing one, of black colour; that of the Patriarch was of the same cut, but of a brown colour, which was the only distinction that I could perceive.

"The Armenian convent at Jerusalem is of very ancient date; the Patriarch said, that it was built on the very spot where the Apostle James had dwelt. It is very spacious; it has room for 2,500 pilgrims. During the last Easter there were 2,000 pilgrims lodged within its walls. There are at present forty friars, five bishops, and the Arch-patriarch living here, including the minor clergy and servants; the whole population of the convent consists of 150 persons. Meanwhile, as night was coming on, and our party was neither ready nor willing to break up, large lanterns with candles burning in them, were brought and hung on the branches of the tree under which we were seated, which greatly enhanced the beauty of the scene. Many questions were asked, and answered on both sides. When asked what their opinion was respecting Israel, they replied, 'that Israel will be converted before Christ's coming.' When asked their belief respecting those who do not belong to their Church, the Patriarch replied, 'All who are baptized in the name of Jesus, and receive the doctrines of the Gospel, and act accordingly, enter heaven.' They showed throughout our conversation, that they were well acquainted with

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the Scriptures, which are freely read among them. About nine we left the convent."

PSALM XLVIII. 10, &c.

O let the Mount Zion rejoice,
  And the daughter of Judah be glad!
And praise with an eloquent voice,
  The grace that forbids to be sad.
The walls of our Zion surround,
  Her towers and her bulwarks to tell,
And mark ye how firm is her ground,
  Which stands against Satan and hell.

Her beautiful palaces see,
  Consider her strength and her LORD;
That all generations to be,
  May trust in His excellent Word;
For this is the God of our hope;
  For ever and ever the same;
He will guide us to death;—and lift up
  Our spirits His grace to proclaim.

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PERSECUTIONS.

An attempt has been made, by means of a French Newspaper, citing as its authority some letters from Marseilles, to deny the authenticity of the dreadful edict fulminated by the Inquisition at Ancona against the Jews. Thankful indeed should we be to announce that the Decree in question was a fabrication. It is not so; it is an official document publicly issued, and in the hands alike of the persecutors and the persecuted. It appears that as the time of Israel's deliverance draws near, their task masters, as of old in Egypt, make them to groan by reason of cruel oppression. It is natural to find Popery foremost in this work; but a more extensive, more cruel persecution than even that of Ancona is in course of infliction on the Jews under Russian authority. No fewer than five hundred thousand are made to undergo the loss of nearly all temporal possessions, together with the homes that sheltered them. The Ukase alluded to in our last number is one of the most barbarous acts ever perpetrated even by a northern Czar: and not less unjust than cruel, notwithstanding the attempts that have been made in some quarters to palliate, and in a measure to justify it. Paragraphs giving a most false colouring to the affair have appeared in journals, or at least in one journal distinguished by a bad eminence of acrimony against God's ancient people, and willing at all prices to

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put a fair face on the doings of the Autocrat: and these have been, too hastily, and without examination into the merits of the case, copied into the columns of Newspapers of a very different stamp; thus unintentionally giving currency to a falsehood, and adding calumny to the other injuries heaped on the defenceless Israelites. We have better sources of information open to us; and at least so far as this periodical, albeit it is only a Lady's Magazine, makes its way, the truth shall be known. The pretence assigned for the Russian outrage is, that the Jews on the Polish frontier were such inveterate smugglers as to render it absolutely necessary to put a stop to their illegal traffic by removing them. The *Konigsburg Zeitung*, a respectable Newspaper published (by Christians) very near the spot, thus remarks on the charge:—"In a country which has not sufficient, and but indifferent manufactures, and wherein commerce is checked by an unparalleled prohibitive system, smuggling cannot be checked, even if the whole frontier were desolated;—the deeply felt want would soon create anew such intermediate traders. Expel the Jews, and other much bolder smuggler bands will make their appearance. Was it the Jews who kindled that bloody war between England and Spain, the first occasion for which was given by contraband trade to Spanish America? Is it Jews who carry on the present well concerted contraband trade to Spain? Are the names of Jews mentioned in the incessant conflicts on the Belgian and French frontiers, or in the contrivances of English smugglers? Of the 500,000 Jews involved by the Ukase, there will be found, after all, hardly 500 engaged in the illicit trade!" This paper goes on at some length to ex-

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pose the enormous discrepancy between the alleged offences and the punishment inflicted:—what that punishment is, we are thus touchingly told, in some detached articles that have appeared in the *Orient*, of course from the pen of an Israelite.

"The Ukase is a dreadful calamity for our poor brethren. Hundreds of thousands of our co-religionists, already stripped by the Russian system of taxation, are ruthlessly consigned to ruin, and rendered unspeakably wretched. The expulsion of about 300,000 souls from house and shelter, from home and all its associations, without so much as even assigning to them a dwelling, wherein the poor wretches might lay down their tired limbs; without so much as even pointing out where such a mass could obtain sustenance, without so much as even holding out a promise of indemnification!—To such an expulsion, is not rather an annihilation preferable?—What more did Spain, in expelling the Jews? There were great persecutions under *Bogdan Chmielnizki*, in the years 1648 & 1649, when, through the fanaticism of the Cossacks and Russians, 100,000 Jews lost their lives in bloody carnage;—but were not those orgies of fanaticism merciful, in comparison with this slow-paced annihilation of a multitude thrice as numerous? This Ukase annihilates about sixty three town-congregations, (Kehilot) among which there are some, such as Dubno, Kalisch, Krzemenitz, and others, whose inhabitants consist chiefly of Jews, or which at least possess congregations more numerous than are found either in England, France, or in a great part of Germany; hundreds of synagogues are to be given up to desecration! Our hearts are not yet able to conceive the

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immensity of this awful misfortune.....We are to establish schools, and do not know where to lay down our heads! We are to learn to read, to write, to cypher, whilst rampant misery standing before us with its drawn and bloody sword, presents the whole Russian mock school scheme as a very satire;—the learning to be enforced by the wielded knout, a caricature! Montefiore! Montefiore! Thou didst go to Damascus to open the dungeons of some innocently suffering co-religionists!—Russia is, for the Jews, a gigantic dungeon, wherein two millions of thy brethren groan under racking torments. Many have employed all the efforts of hypocrisy, that thou mayest not come to us; it was known that thy British heart would never give sanction to the illusion of establishing schools, without civil alleviations, whilst the most melancholy persecution is permitted by law, and the most dreadful scourges are wielded against us! Oh! that thy heart might yet beat for us! perhaps art thou able to procure some mitigagation! And ye—Jews of Germany, who stand on the height of European cultivation, and who feel so warmly for your brethren in the wide distance, will you not also raise your voice for us?"

Such is the cry of the oppressed, to which men may scarcely deign to listen; but it will enter into the ear of the Lord God of Sabaoth. We are more and more thankful for the establishment of the Anglo-Jewish press, and we do trust that instead of helping to crush it, as though the existence of our own most holy faith was endangered by the circumstance of "Israel after the flesh" having a Voice among us, Christians will lend a helping hand to keep it in extensive circulation, seeing that it is the

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sole existing means possessed by that "people, terrible from their beginning" to defend their persecuted and slandered brethren, or to excite the sympathy of those who can help if they will. As to any danger menacing our Christianity from its more extensive course, we can assure our timid friends that our own *Sunday Newspapers*, and some daily newspapers too that are in high repute, menace the integrity of our national and individual Christianity far more than does this unostentatious organ of Jewish Intelligence —the only printed paper, we repeat it, in this country, that supplies any real, authentic intelligence concerning the Nation of Judah.

In reference to the cruel persecutions now raging, we shall give the whole of the "Dissertation" (on the portion of Scripture) which appeared in the last number for the last year, ending September 24th. This article is the only one of a theological character that generally appears in any Number of the "Voice of Jacob." Let it speak for itself; and let the soul of every Christian reader breathe a deep response, in the words so dear to the people of Israel, and so doubly dear to us, whose hearts desire and prayer to God for them is, that they may all be saved. "Oh that the Salvation of Israel were come out of Zion! When the Lord bringeth back the activity of His people, Jacob shall rejoice, and Israel shall be glad."

DISSERTATION ON THE PORTION כי תבוא DEUT. XXVI. 1, to XXIX. 9.

"It lies in the constitution of man, to seek pleasant and to avoid unpleasant sensations; hence it is that

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we shun both the sight and the recollection of things connected with painful ideas. But, even as the Physician, in order to restore health to the diseased, must administer medicines the most offensive to ou senses, so must also the spiritual mediciner occasionally present to the mind objects, the contemplation of which is indeed painful, although salutary. Thi as a preliminary remark, will explain our selection, for the subject-matter of our reflections on this occasion, of certain passages in the portion for the week, the perusal of which must have the most thrilling effect upon the reader, and the import of which must cut the believer to the very quick, while their literal fulfilment must overspread the mind of the Israelite with the most gloomy clouds; we mean the תוכחה or denunciatory passages of the section. We shall not now sum up all the heinous offences of the Israelites against God, by which they drew upon themselves the fearful punishment threatened in this chapter, for this would be tantamount to a recapitulation of our national history. We propose rather to dwell on a single passage, the contents of which are so forcibly obtruded upon us by recent events. It is the following:—

"*And among these nations shalt thou find no ease, neither shall the sole of thy feet find rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say would God it were even! and at even thou shalt say would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.* (Deut. xxviii. 65—68.)

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"The progress of civilization and enlightenment in Europe, and still more, a concatenation of eventful circumstances during the last two centuries, had more or less loosened the shackles of Israel;—nay, the French revolution, preceded, attended, and followed by a not less remarkable revolution in the views of Europe, had indeed, in some countries, served to throw off these shackles altogether. The Jews had begun to breathe more freely: no longer exposed to the spoliations of a mob, or to the exactions of tyrannical princes, they were allowed to enjoy the fruits of their labours. But, far from having been corrected by the chastisement of thousands of years, hardly had the scourge began to fall with diminished violence, than, as in times of old, וישמן ישורון ויבעט .... ויטש אלוה עשהו (Deut. xxxii. 15,) Israel once more forsook his Maker, mistook temporary relief for a permanent settlement, and ease for security:—in short, he regarded the interval of rest conceded to him by Providence in order to recruit his energies for the maintenance of his exertions, as the end of his vocation!—the influence and station vouchsafed to him, as a means for the promotion of his mission, as the aim and purpose of it! Seeking to enjoy in peace the boon within his reach, he became willing altogether to be identified with the nation among which providence had assigned his temporary lot,—even with reference to those interests which separate him wholly from the Gentile world! The Jews of Germany, France, England, &c., striving hard to become nothing more than Germans, Frenchmen, Englishmen, &c., were loosening the sacred bonds of a brotherhood, which none dare to disunite; or

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even to weaken, so long as its purposes have not been fulfilled, or so long as he bears the name of Israel. The same evil, called for the same remedy as of old: בקש יעקב לישב בשלוה קפץ עליו רגזו של יוסף (Jacob sought to settle in peace; and then came upon him the inquietude concerning Joseph.—*Medrash*) A series of inconveniences and annoyances arose, which powerfully reminded the Jewish people that the sins of their ancestors had not yet been expiated, but that to those of their progenitors they had added still more.

"Need we apply all this to the present moment?—The cries at Damascus have scarcely ceased to rend the air, and the Jewish world is again agitated by the no less barbarous and unjust decrees recently issued in Russia and Italy. Scenes, such as under Torquemada, as under Ferdinand and Isabella, are again about to contaminate history, and to fix the brand of shame upon an age, vaunting superiority and enlightenment! Must we not, on witnessing occurrences in which the believer so clearly traces the workings of divine justice, exclaim—אצבע אלהים הוא "*this is the finger of God.*" Yes, the sole of our foot has not yet found that rest promised by the prophets for the time yet to come:—still are millions of our brethren condemned in "trembling of heart, and failing of eyes, and sorrow of mind," crying "in the morning, would God it were even, and at even, would God it were morning!" And if we see the prediction, thus fearfully, thus strikingly verified with regard to those who now suffer,—is the denunciation less terribly accomplished, in that apparent indifference to the thrilling recital of the misery of millions of their brethren, which charac-

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terizes those who are yet beyond the power of the iron hand? What, but this judgment upon us, could account for the silence of those, who at least could raise a cry of indignation, could at least awaken the sympathies of humanity, and obtain the protest of philanthropists and of believing men, against the torture of suffering innocence—the persecution of His chosen people!

"Yes, let us confess it, we are indeed stricken with that fear of heart and that failing of eyes, else were we not so deaf to the groans of our kindred—so blind to our interests and our duties.

"Yet, now as always, the God who hath smitten us with such trembling of heart, can also remove it. Let us then pray, devoutly pray, to Him, who in that case hath promised to remember us, and to take away the heart of stone from within us—let us pray that he may put an end to the sufferings of Israel. Let us repent, humbly repent, of that chief sin of the Israelite in modern times,—the disposition to separate himself and his fate from that of the whole community of his people;—and the devotion to ease and sensual enjoyment, which such a state of isolation necessarily involves. And let those who, meanwhile, have nothing more effective to offer to their suffering brethren, at least beseech the God of their fathers, to give them strength of mind to bear up with fortitude against their misfortunes,—so that the name of the Lord may be sanctified throughout the earth!"

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EXPOSITORY REMARKS ON GENESIS.

(Continued from our last Volume.)

BUT if it be admitted by the christian, as it must needs be, that Satan is really the subtle adversary who is introduced to us in our text, he will still perhaps feel considerable difficulty in understanding without the help of an allegorical interpretation, how the serpent or any other inferior beast could properly become the medium of an assault upon the obedience of our first mother. And truly the difficulty of our text must be admitted, whilst at the same time recourse to allegory cannot be allowed. The acknowledged difficulty may however be diminished, if we take into the account the scantiness of the narration, and the probable omission of very many particulars, by which, were we but acquainted with them, the obscurity of the text might be at least diminished if not altogether removed. But even as the text stands, we may fairly conclude that the serpent described there was altogether a dissimilar creature from any of the reptiles that now bear the same name; for it is evident from the context, that the historian would imply that the particular creature designated the serpent, possessed qualities fitting it rather than any living creature to be selected as the instrument of Satan's temptation, and we see clearly that no such peculiar qualities exist in any species of serpent with which we are now acquainted. There was therefore, no doubt, some peculiar suitability in the serpent men-

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tioned in the text, but what it may have been we cannot even conjecture, and are certainly warranted in supposing that the particular species ceased to exist after the curse denounced upon it by God. Or, if it seem preferable to us, we may embrace the idea entertained by some expositors, and not without considerable scripture ground, that the original serpent which was at the first the most highly endowed of all the inferior creatures, became at once transformed under the influence of the curse, into the venomous and hateful reptile we now behold it. And in regard to this transformation which some have supposed, it is not without show of reason that they insist, that the words of the curse "upon thy belly shalt thou go, and dust shall thou eat all the days of thy life," (verse 14.) evidently imply that at the first, the posture of the serpent was erect and not recumbent as we now see it. The peculiar quality of a sagacity almost human, the serpent may also have been deprived of in token of the wrath of God, not upon itself, but upon him who had made use of this most subtle creature as his fitting instrument.

But whatever unknown and extraordinary qualities, of a sagacity more proper to man than to the inferior creatures, we may suppose the original serpent to have possessed, we can hardly imagine that he was also endowed with that gift of speech, which it is man's prerogative to enjoy. Here then another difficulty arises, but it is no greater one than the narration referred to by the Apostle Peter, to which narration we may perceive he gives his full assent, (2 Pet. ii. 16.) and if he takes upon himself to confirm to us the fact that "the dumb ass with man's voice rebuked the madness of the prophet," we ought

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to have no greater difficulty in believing, that under the divine permission, Satan might effect the utterance of speech from the serpent's mouth. His power, alas, has proved itself to extend far beyond the accomplishment of the fact recorded in the text, and that he could do all and far more than Moses records, we have unhappily, but too much scriptural evidence for believing. For do we not in scripture find diabolic spirits constraining in various ways the human faculty of speech, either preventing its use, or using it to express their own sentiments. Luke xi. 14: Mark v. 7, 10, &c. Such of us then as give credit to the history of the Evangelists must allow that the power of the Devil might very possibly exert itself in the way described in our text, and that there ought not to be any difficulty in admitting to the very letter all that Moses records, because we have examples of Satanic agency of a kind in some respects similar, and we may perhaps fairly add, almost of as marvellous a description, authenticated by the writers of the New Testament. Supposing therefore that these are worthy of our confidence, so is Moses; but in saying this, it will be evident to the reader that we make no appeal to those Christians who take upon themselves to explain away the whole of the spiritual and diabolic agency described in the New Testament. Such we leave to their own conjectures, and to their own short and easy methods of getting rid of all in scripture that does not suit their ideas of probability or fitness; calling upon them at the same time however, to explain to us how it is, that all nations of men, and all classes of men, have in every period of the world, believed in supernatural and spiritual powers of evil, if indeed there are no such powers;

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and how is it that the scripture representations of Satanic agency agree precisely with those convictions in regard to the power of the wicked one which appear to be universally linked in every human mind with the idea of a God and a future state. It is in vain to give us the answer ever ready with so many, that such convictions as those we refer to, have their origin in superstitious ignorance and priestcraft; for, fully admitting that pernicious delusions, springing to a great extent, from these causes, have in all ages infested the human mind, we yet perceive that superstition and priestcraft had never found the means to work so effectually and mischievously on their victims, but for the fact that amidst all their interwoven falsehood and fraud, there was still a reality however distorted, still a truth however perverted, which made its appeal to human consciousness. Let the Sadducees of our day therefore, prepare themselves at least with some new reply, let them devise some new mode of disproving all that the mass of their fellow creatures, enlightened as well as ignorant, have at all times believed on the subject of Satanic agency and power: but whilst they do this it will perchance appear, (and let the christian mark this circumstance,) that they not only disbelieve in Angel or Spirit, and in Satanic agency of every kind, but in the agency of the Spirit of God as it is set before us in the Scripture, in the miracles of Christ, as they are there detailed, and more than this, in the very being of God himself, under whatever name He is made known to us in His word, whether as the Father, Son, or Holy Ghost. And surely the case we have supposed is not an unlikely one, nor do we conjecture improbable results, when we anticipate that the professed chris-

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tian, who fancies himself wiser than the writers of the New Testament, and opposes what he terms their superstitious errors, is on the verge of Atheism, if indeed he has not already been given over to say in his heart "there is no God."

The first part of our text has received a lengthened consideration, which some may think unnecessary: others again, who are mindful of the ever increasing malignity and daring of the false-hearted Neologians of our time, will not consider any attempt to unveil their insidious infidelity, misplaced.

We proceed now to the tempter's subtle address to Eve. "Yea, hath God said, or has God *indeed* said that ye shall not eat of every tree of the garden?" Or in other words: 'a rumour to that effect has met my ear, but I doubt the accuracy of the statement, because it is incredible that God should have given you any such command. That you should obey every law of your Creator I know to be proper and necessary, nor have I any thing to object to the reasonableness of such obedience: but granting that your duty is plain in regard to every express command of God, it is still possible that you may have mistaken the divine intention, and may err from a misapprehension of the precept; and this I conceive to be the case, for reasons which I am ready to assign.' And surely the guilt of Satan is apparent in the words of our text, for there is in them no attack upon the divine authority: *but only the utterance of a doubt as to whether the supposed command was really of God's appointment.*

Nor could any method have been better devised to prepare the way for the admission of his subsequent lying assertions, for in the enquirer Eve could not

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recognize any adversary of the heavenly lawgiver, but found herself conversing with one whom she could confide in as an upholder of the divine authority. All he appeared to desire was to be satisfied about a fact, which seemed to him, for reasons known to himself, but as yet unknown to her, improbable. About this fact, therefore he questioned her, and in reply she repeated to him the substance of the divine commandment.

VERSES 2, 3.—"*And the woman said unto the Serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat, neither shall ye touch it, lest ye die.*"—That there was no misconception on the woman's part as to the real nature of the command in question, her words clearly shew, and that she was fully aware of the fact of the divine prohibition it is impossible to doubt, for her reply is conclusive: at the same time it is probable, that the poison of doubt had been already infused into her heart by her crafty adversary, and that whilst she answered his expressions of incredulity, by assuring him very distinctly, that however, incredible it might appear to him, it was still true that God had prohibited the use of one of the trees of the garden under the penalty of death; unbelief meanwhile had insinuated itself into her mind, so that her reason began to enquire, in what might the fitness of that Law consist, and was it indeed a prohibition worthy of God to devise and enforce? That the artful insinuations of the Devil had begun to take effect, and that the reason of the creature was now beginning to exalt itself against God, we may properly believe, as we immediately find the tempter

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pursuing but with greater boldness the attack, which he now perceived bid fair for victory.

VERSES 4, 5.—"*And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil.*"—The words both of the woman and the Serpent are few, as they are given by Moses, but we cannot err in believing that many more may have passed between them besides those which the historian records. That we have the substance of their discourse is however sufficient for the intended purpose, and from *such* materials as we have, scanty as they may appear, the most important instruction is to be derived. And in the devil's second speech to Eve, daringly as he appears to oppose himself to God, we must yet believe that he nevertheless contrived to veil his impiety from the victim he purposed to seduce to disobedience, else she had perhaps taken the alarm, and discovered that he was himself an apostate spirit, a rebel against the divine authority, an alien from God, and consequently, one upon whose words and counsels she could place no suitable reliance. It is probable therefore, that the purport of some of his words would be to this effect:—'It would seem then that you have really received a command or prohibition of some kind or other from God, but still I think you are in some respect mistaken and have misconceived the real meaning of the words of the command; and for this very convincing reason, that "God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil." Now as your Creator is good and bountiful, and has given

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you the whole earth in possession, having created all things for your use, is it credible that he should really have intended to put you under the restriction you suppose! To me it appears incredible, and I will venture to assure you that you must needs be mistaken, and that although you should eat of the fruit which you tell me is prohibited, "you shall not surely die." And consider again, this garden was designed by God for your peculiar dwelling place, and for your use He furnished it with every tree "pleasant to the eyes and good for food," (ii. 9.) How imagine then, that He would thus counteract His own design, and having created so incomparable a tree for your use, prohibit you to eat of it under pain of death? No: this prohibition was certainly no command of your Creator: the faculty of reason which He has imparted to you, ought to shew you that this is impossible, and that the same God whom you may perceive is good and bountiful, cannot be at the same a capricious tyrant, one who in the same breath gives and withholds, who first freely dispenses gifts, then wantonly forbids their use, who at one time produces what could only be intended for the creature, (or else why was it created,) at another time steps in with a prohibition, saying eat it not, touch it not, lest ye die.' That Satan should in some such mode as this have veiled his attack upon the Divine Lawgiver, is probable, because otherwise our first mother would have detected his hostility to God, and would have been the less inclined to listen to his pernicious counsels. That the woman *was deceived*, rather than possessed with daring and malignant enmity against her Creator we may properly infer from 2 Cor. xi. 3; and 1 Tim.

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ii. 14.; and in order to deceive her, as her heart was still in the main right with God, it must have been necessary that the wicked one should act the part he has so often re-acted since that time, in the history and experience of the true church, when transformed into an angel of light he has appeared as a minister of righteousness, as an Apostle of Christ. 2 Cor. xi. 3, 4, 13—15; Gal. i. 6—9; iii. 1; v. 10—12. No doubt he may have addressed Eve with a considerable appearance of zeal for the vindication of the divine glory and honor, which he would represent as tarnished by attributing to God the supposed arbitrary law; and this apparent zeal for the honor of God he would unite with a seeming love for man, with a seeming desire, that whilst God was justified, man too might be blest, and his increased advantage secured: a line of proceeding which he has again and again adopted, in order to the discomfiture and final overthrow, (were such a thing possible) of the true hearted believer, who, whilst he sincerely loves God, has yet to experience the complete subjugation of the whole soul, and of every thought to the obedience of Christ. 2 Cor. x. 5.

VERSE 6.—"*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave unto her husband with her and he did eat.*"—The woman now appears to have given full credit to the lying deceiver, and to have believed that the forbidden tree possessed all the rare virtues which he ascribed to it; and under this conviction she might the more readily be induced to think as he said, that she had

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misconstrued the divine command, and that it was not possible that so generous a benefactor could really intend to prohibit the use of so excellent a tree. Allowing carnal reason therefore to assume the place of faith, and beginning now to fancy herself capable of sitting in judgment on the divine counsels, and to decide what it was fitting that the divine lawgiver should prescribe or not prescribe to His creatures, she proceeded practically to assert her own competence to judge the law by breaking the commandment, (James iv. 11.) and emboldened by the deceitfulness of the lust that was already conceived within her mind, she took of the fruit of the forbidden tree and did eat, and gave unto her husband with her and he did eat, by that one act consummating the sin, which in its turn being finished brought forth death. James i. 15.

And now the dreadful ruin which the subtle tempter had designed, was apparently achieved. His murderous purpose had received a full accomplishment in the breach of the law, for he knew that "Sin is the transgression of the Law," and "the soul that sinneth it shall die." From this righteous sentence of God, he believed there was no possible appeal; and now with fiendish joy he looked upon the unhappy victims over whom he should from henceforth exercise the power of death. Heb. ii. 14. Aware of the deplorable fact, afterwards to be revealed in the experience of the human race, that to whomsoever men should yield themselves servants to obey, his servants they from henceforth became, (Rom. vi. 16,) how must he have exulted in the establishment of a tyranny which would necessarily endure as long as man should tread the earth!

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And truly the wicked one had every apparent cause to triumph in the anticipation of his ever extending and increasing power; for considering the weakness of the human creature, which had now been fully proved, how would it be possible for man ever to shake off the yoke which he had been so easily beguiled to put upon his own neck? It was evident that his chains must become more and more firmly rivetted, and that his subjugation would be increasingly complete. Soon would the human being, created in the image and likeness of God, become earthly and sensual, soon would he become "devilish," (James iii. 15.) for he would now exchange that first holy heavenly likeness of the true God for the image of another god, "the god of this world;" he would act according to the suggestions of the foul spirit who would work within him as a child of disobedience: (Eph. ii. 2.) the lusts of his father he would do. John viii. 38, 44. The picture is not overcharged; rather, it does not yet exhibit fully the dire effect of that transgression of the law by which the creature dissolved that first relation of dutiful obedience, to maintain which was his most reasonable service. And how depict faithfully or conceive adequately, the horror and desolation of that state of enmity and death into which the human being had now passed! Having withdrawn himself from the divine allegiance, man was in the condition of a rebel, and as such would immediately begin to account God an enemy. Instead of the gracious Creator, the Almighty friend, he would now discern in his Maker the angry Judge, the incensed Avenger. And having once broken the law, he must needs go on to break it, for "Love

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is the fulfilling of the law," and how should man love the Being whom he would henceforth regard as the future destroyer of body and soul? For Adam then, there was no possibility of a return to righteousness, no room for repentance. He could not retrace his steps to the paternal home from which his own sin had excluded him, and seek for admission there. No: he must now go on unto perdition, for, having sinned against God, he could only fly from God whom he accounted to be his enemy; he must remain the wretched alien that he had made himself, and continue to live without God in the world, until the dark horrors of death and of the grave should overtake the mortal body, and the yet darker terrors of the unseen world destroy both body and soul in hell. (Matt. x. 28.) Such is the sinner's downward course, such his inevitably lost condition, except the Lord Himself arrest the steps that are swiftly hastening to destruction; except the Lord Himself take the wretched culprit by the hand, and whisper to his heart, that "God is Love," that there is no wrath, no enmity in Him, that the enmity is only the sinner's own which he transfers to God.

VERSE 7.—"*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons.*" The breach of the first great commandment having taken place, it followed as a matter of course that the breach of the second great commandment, which is like unto it, would ensue. And but for this second violation of the law, it is probable that Adam and his wife might have remained unconvinced of sin. But they could not very long

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retain a stupid insensibility as to the nature of their offence against God, for they soon perceived that hateful effects had taken place within themselves. They were no longer the pure and holy beings they were at the first created by God, but had become changed in the spirit of their mind. Passions hitherto unknown had taken possession of their hearts, and vile affections had discovered themselves in their fallen souls. Selfishness was now conceived and presently brought forth; and with it, as from an all-prolific fount of sin, vices of every form and character. And amidst these, lust raged and usurped the throne which love had before occupied. Eve was no longer in her husband's eyes the help-meet who was to exhibit to him the lovely image of the triune God, and to call forth by the manifestation of the divine likeness, the pious devotion of his heart to Father, Son, and Spirit; he now beheld in her merely an object of sensual desire, and the being by whom he might minister to his newly-awakened carnal appetites. And in like manner the woman was bereft of her virgin purity of heart. No image of God was now apparent in her husband, consequently her former reverence gave way and was exchanged for undisguised contempt; whilst at the same time, being herself under the influence of the same degrading passions to which the man had become subject, the woman too became the slave of lust. But the eyes of both, ere long, were opened. Their shameful fall from their first righteousness became apparent to them. Conscience began its fearful work, and they would then perhaps enquire from whence this appalling change of nature, from whence this fearful disruption of those ties of love

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which at the first bound them to each other; from whence those fleshly lusts which warred against the soul, and those fierce carnal appetites which brought with them a sense of shame so overwhelming as to need some immediate remedy? And then they could not fail to trace up these new and evil phenomena to the fatal act of disobedience which they had so recently committed, and to connect the monstrous moral deformities which now disgraced and tormented them, with the fact that the spiritual tie which united them to the Holy God, was certainly dissolved, when they cast away the cords of the obedience which was due to Him, and brake asunder the bonds of His law. But, as before observed, repentance towards God would not necessarily ensue upon the conviction of sin. There might be deep remorse of conscience, there might be overwhelming shame in the consciousness of the incurred disgrace, but meanwhile no genuine contrition, no godly sorrow, no repentance which would not again need to be repented of; and it is but too apparent from the context that such was the lamentable condition of our first parents, when under the deep sense of their newly-discovered moral degradation, they sought for means whereby they might conceal their shame. True it is, that the fact of the consciousness of personal dishonour, spoke in some respects favourably in regard to their state of mind, and we perceive from the text, (VERSE 21,) that the gracious God Himself approved of their attempt to veil their nakedness, for He afterwards Himself clothed them; but still we cannot perceive that any candid acknowledgment of error was united with that keen sense of disgrace, but rather, seeing

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that the proposed remedy was altogether of a superficial kind, we must infer, that the consciousness of the sin of the heart, and the breach of the divine law, had no share in producing the sense of shame, which ought properly to have been connected, in the first place, with their violation of the law of God.

THE SECOND ADVENT.

"* * * "WHAT I say unto you, I say unto all, Watch." It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment: and in the Epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary is it not in such a case indispensable?"—*Rev. Dr. M'Caul.*

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ON PSALM XXXI. 7.

"Thou hast known my soul in adversity."

FATHER of mercies, 'tis not in the hour
When earthly joys shine brightest here below;
Not midst the halls of mirth, or pride of power,
Thy covenanted love our spirits know.

Not when our path is smoothest,—when the smile
Of our beloved ones beams fondly bright,
And kindly voices every care beguile,
And life's horizon knows no gloom of night.

"God of all consolation"—thou hast known
Our souls in darker, sadder hours than these;
For, oh! when oft the breaking heart is lone,
Tossed on the billows of life's raging seas;—

Then—as of old upon the stormy deep,
The tempest of our souls obeys thy will;
And oft when waves of bitter anguish sweep,
The fearful storm is hushed with "*Peace be still!*"

'Tis in the hour when gilded joys are fled,
And, reft of those we loved, the spirit grieves;
When cherished hopes lie numbered with the dead,
Or flit beside our path like autumn leaves:

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In hours like *these* we feel thy presence near,
Thine "*everlasting arms*"—our shield—our might;
Thy word of love our fainting souls can cheer,
'Till life's dark day shall set in cloudless light.

AURICULAR CONFESSION.

"THERE are special occasions, when it is absolutely necessary to evince our integrity, that we should confess our sins to man as well as to God. "Confess your sins one to another." James v. 16. That is, the sins you have committed against each other. This is the command of God. This, however, is far different from the Romish doctrine of Auricular Confession. British Fathers! British Brothers! British Sons! is it right that your female relatives should deposit the secrets of their hearts in the bosom of a Roman Priest? I would rouse every feeling that inhabits your breasts against it. The very idea of Auricular Confession, and the forced celibacy of the Clergy, impresses "POPERY" with the broad seal of Hell."—*Rev. W. Howels.*

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SERVANTS.

MADAM,

I have felt for some time considerable uneasiness at observing the total ignorance, and I may add, the total *carelesness*, which prevails amongst the female servants of my family, concerning those things which belong to their salvation. I have three respectable, and well-conducted young women, in my household. They do their duty to me, nor can I find fault with their outward demeanour, in any way; but I am well aware, that they are utterly careless and ignorant respecting the salvation of their souls; and though they have been accustomed, like many persons in their station in life, to attend the parochial schools and the weekly service of our Church, yet on questioning them, I perceive them to be as ignorant of their Saviour as any heathen could be. They have indeed heard his name, but little more.

I am fully convinced that I ought to endeavour to bestow on them, with our Lord's assistance and blessing, some portion of that light with which I have myself been blessed by His exceeding mercy. But I feel at a loss in what manner I may best set about this duty, so as to profit them. It is easy to declare the mercy of our Saviour to those who are anxiously enquiring, "What shall I do to be saved?"

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But how are we to proceed with the careless? with those whose hearts are dead to their own danger, and who know not that they are "poor, and blind, and naked," but fancy themselves rather rich in all things? God alone, I well know, can touch these hard hearts, and I must pray for his blessing on them; but as he works by means, and as it seems to me that if I neglect the eternal interests of my servants I shall not fulfil my duty to my Lord and Master, I would gladly know how I may best set about this work. You must have met many such cases as I describe, where to all our exhortations "to flee from the wrath to come," we are met by a civil but indifferent, and cold assent, while we perceive that our words are listened to as it were per force, and glide from the mind as quickly as they enter it, leaving no trace behind.

Having for the last year taken the Christian Ladies' Magazine, should you think (as I cannot but do) the subject worthy of consideration, your advice, if put forth in that truly valuable work, would reach the eye of yours faithfully.

W. H. H.

[We would recommend to our correspondent a very excellent book, published by the Religious Tract Society, entitled "The Master and Mistress." It will afford her much help in the work, concerning which she is so laudably anxious.—ED.]

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THE DEPARTED.

As shrinks from man's rude touch the plant* itself within,
So shrank her spirit pure e'en from the thought of sin—
Evil by her was shunned because it grieved her Lord,
She would not wound afresh the Saviour she adored.
In faith and joyful hope her soul to Jesus clung,
E'en as a strong support is clasped by tendril young;
On Him her mind was stay'd whose blood was shed to save
Her soul from death, and wrest the vict'ry from the grave.
The sun in splendour great at eventide appears,
Ere us it leaves to warm and brighten other spheres;
So shone her spirit forth, reflecting heavenly love,
When, bursting earthly bands, it soared to realms above.
And as in darkness drear the world is surely left,
When of the sun's bright beams 'tis suddenly bereft,
So are our spirits dark, the light of joy is gone,
We mourn the sad, sad loss of our beloved one!
Yet mourn we not as those who without hope do grieve,
Comfort is nigh because on Jesus we believe,—
We pray that for his sake to us it may be giv'n

* The Sensitive Plant.

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To share with her we loved th' eternal joys of Heav'n.
Fond and affectionate, with pain her heart did dwell
On those who soon must take a sad and long farewell;
Yet for herself rejoic'd at thought of death, and why?
Happy, yea bless'd are they who in the Lord do die!

B. C.

THE FORGING OF THE BIBLE.

"SUCH entire agreement in propounding religious truths and principles, different from any before or since promulgated, except by those who have learned from them, establishes the Divine Mission of the writers of the Bible beyond dispute, proving that they all derived their wisdom from God, and spake as they were moved by the Holy Ghost. In all the works of God, there is an analogy characteristic of His Divine hand: and the variety and harmony that shine so conspicuously in the heavens and the earth, are not farther removed from the suspicion of imposture than the unity that, in the midst of boundless variety, reigns in that Book which reveals the plan of redemption. TO FORGE THE BIBLE IS AS IMPOSSIBLE AS TO FORGE THE WORLD!"—*Haldane.*

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OUR BEGGING-BOX.

In former days we used to rattle the box with all the perseverance of Daniel O'Connell himself, and to collect a good deal from our christian friends. The success of our appeals brought upon us so many urgent applications to plead innumerable causes, that, to avoid offending any, we were compelled to decline all; and very rarely do we now intrude a petition of this kind. However, there is one cause which we do not, cannot abandon: it is a very touching one, and has few advocates. We mean that of the dear Irish children in St. Giles', and the poor, sick, destitute perishing creatures whose bodily and spiritual wants are alike ministered to by the devoted christian brethren who, for many years, have laboured in that despised spot and that thankless office.

Any friends who will take the trouble to investigate the matter *on the spot*, will quickly appreciate the Good Samaritanism of those who are enabled by the love of souls so to labour in *such* a region. Others may refer to the advertisement on our covers, and receive our strongest corroborative assurance as to the urgency of the case, and the value of the help bestowed. A few shillings from such as have but little, but would gladly give of that little to do as much good as it will extend to, will, when added together, afford no inconsiderable help to the association, who, but for the liberal spirit and strong faith

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of their Treasurer, must long since have dropped their hands in despair. Ought such a burden to rest on one brother, because he has given credit to the Church at large for a readiness to support this good and acceptable work? Ought not those who have no time or talent or opportunity to aid in carrying relief to the most destitute or imparting instruction to the most deplorably ignorant located among us, to aid, alike with their prayers and alms the zealous exertions of those who do both? We plead for the stranger within our gates: may He who commanded His people, "Love ye the stranger" so bless our weak words that we may not plead in vain!

"THE opening of Isaiah lxi., was read by our Lord in the Synagogue of Nazareth, to the middle of the second verse: when he closed the book, and said, "*This day is this Scripture fulfilled in your ears.* Isa. lxi. 1; Luke iv. 18—20. So far as He read it was then fulfilled, but He did not read of "*the day of vengeance of our God*" which yet remained to be fulfilled. The subsequent portion of the chapter relates to events to take place subsequently to that part which only was then fulfilled; but they have never yet been fulfilled, and therefore remain to be so!"—*Rev. A. Dallas.*

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Review of Books.

JOURNALS OF THE REV. MESSRS. ISENBERG AND KRAPF, *Missionaries of the Church Missionary Society, detailing their proceedings in the kingdom of Shoa, and journeys in other parts of Abyssinia, in the years* 1839, 1840, 1841, *and* 1842, *To which is prefixed, a geographical memoir of Abyssinia and South Eastern Africa, by James M'Queen, Esq. grounded on the Missionaries' Journals, and the expedition of the Pacha of Egypt up the Nile. The whole illustrated by two maps, engraved by Arrowsmith.*—Seeley, Burnside and Seeley.

If our limited space would admit of it, we would here treat our readers to a little exposé of some of the tricks of Popery in this most interesting country of Abyssinia. Twice, within a few years has the gospel of Christ been driven out, as far as the ex-

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pulsion of its preachers could expel it, by the deep devices of the Man of Sin. How graphically are the method and the nature of Popish conversion described by a French Romanist, quoted in the preface to this work, who, in writing on the ecclesiastical affairs of Abyssinia, and advising as to the future proceedings of a Romish Mission there, thus craftily counsels: "Our Missionaries ought even to be *cautious of avowing their intention.* It will, I doubt not, be for the interest of their cause,—and an able and auspicious policy,—*only to present themselves at first as chemists or mechanics*, after the example of the *Jesuits*, who conducted, in the seventeenth century, the glorious China Mission. I believe it unnecessary to add that a cold, reserved course should only be observed *until* their *credit with the king*, and their influence over the country should be solidly established by their successful labours. Their efforts should at *first* be directed towards the *king, for* ON HIS CONVERSION ALONE *would depend that of the Amharras!!* Attempts on the Gallas might be tried, *by representing to the prince* of what *political advantage* it would be for *him* to unite all the members of his states in the same unity of faith." Faith! The faith of devils, as represented by the Apostle James, is something; for *they* believe and tremble: but this faith, the faith of Rome, is an Atheism that cannot tremble. We have marked the foregoing diabolical specimen of Popish Missionary labour by italics in order to direct the reader's attention to certain passages, on which we have not space to comment. We wish it to be especially observed that it is the established practice of Popery in these days, as of old, to have "Missionaries" employed

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for the "conversion" of kings and their people to the aforesaid "faith" of Rome, in the disguise of "chemists and mechanics" for such a land as Abyssinia; and for such a land as England, no doubt, equally well-disguised as Protestant Gentlemen, Protestant Clergymen, heads of Protestant colleges, and under whatsoever mask they may direct their efforts "towards the Queen," of course, and Her Majesty's Government. Already have they succeeded in gaining some advocates for their project of "great political advantage" by combining all the members of the Irish community "in the same unity of faith." We shall not dwell on this loathsome glimpse of the serpent's slimy track: but pray the Lord, who conquered Satan for us, to conquer him in us, and to bruise him and all his infernal crew under the feet of His church shortly.

We can promise our readers a most interesting treat, in the perusal of these "Journals." Two men of meek and holy spirit, in patience and perseverance, in faith and prayer, doing their Lord's work, and leaving the event to Him. The Geographical and historical portion is extremely valuable; and on the whole work shines the promise, "Ethiopia shall spread forth her hands unto God."

MAMMA AND HER CHILD. *Intended to be read to young children.*—Religious Tract Society.

A NICE little book, well calculated to draw out the mental faculties of a young child. It is dialogue fashion, with a good deal of scriptural instruction

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pleasantly brought in. There is no nonsense about forms, and vestments, and such other solemn trifles as certain writers of our day deem it proper to cram the heads of little children with; neither is there any "simplifying" of scripture to render that unmeaning which the Lord has vouchsafed to make comprehensible to babes. We, therefore, like this little book, and recommend it for nursery use.

SOUTH INDIAN MISSIONARY SKETCHES; *containing a short account of the Missionary stations, connected with the Church Missionary Society in Southern India. In letters to a young friend. By S. T. Part II. Tinnevelly, Travancore, etc.*— Nisbet.

NOT having seen the first part of this work we can only speak of the more recently published volume, which is, indeed, very interesting; being a descriptive sketch of our principal Missionary stations, occasionally illustrated by wood cuts. Some particulars are incidentally mentioned that throw much light on political disasters lately sustained in that quarter, but missionary work is the main topic. We were much touched by the account given of the Nawaub of Kurnool's murder. He was assassinated in the Church, by a Mahommedan fanatic, on the avowed ground of his conversion to Christianity which he also, with his dying breath professed, entreating baptism. It was denied to him; we should like to know on what authority. It appears strangely inconsistent, alike with the command of the Lord

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Jesus and with the practice of His Apostles, to refuse the rite to any one who openly confesses his faith in the Redeemer of the world.

LETTERS FROM MADRAS, *during the years* 1836—1839. *By a Lady.*—Murray.

THIS is a work of a different texture from the preceding. It consists of a series of letters, written in the liveliest, most comic strain, by the light-hearted young wife of an official man—a civilian—evidently a pious and judicious man, earnestly striving to promote the interests of the natives within his reach. The writer by the drollery of her style provoked a frequent laugh; but we were not quite sure whether to class her book among those that we are in the habit of reviewing, until, towards its close, we found so many startling intimations conveyed on the subject of English legislation and government among the natives—particularly in reference to their idolatrous customs—in the familiar, off-hand style of unpremeditated letters, that we resolved to mention the book, as one blending much real information with a very large portion of laughable description. The writer, however, evidently laboured most zealously to carry out the benevolent plans of her husband; and evinces much shrewd good sense in many of her remarks, on surrounding characters and circumstances. Every time we take up a creditable book on India, we are constrained to apostrophise the representatives of British power in that ill-used

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country in the severe language of holy writ, "The name of God is blasphemed every day through you."

EIGHT SERMONS: *being reflective Discourses on some important texts. By the Rev. Robert Montgomery, M.A., Oxon. Author of "Luther; or the Spirit of the Reformation," "The Messiah," &c. &c. &c.*—Baisler.

THAT Mr. Montgomery can write good poetry, is very well known; his preface to the first edition of "Luther" was a fair specimen of his powers in prose composition. We have read single Sermons of his, especially some preached in Ireland, which delighted us much, but they were not laboured compositions like these. By 'laboured,' we mean put together with great care, as literary productions, to stand the brunt of curious criticism, and to pass the ordeal of that formidable court the arbitrators of whom he describes as "those to whom the plural omnipotence of the anonymous WE appertains." Not being ourselves of this calibre, we cannot undertake to pronounce on the merits of this volume beyond saying, that the doctrine appears to us quite scriptural, some of the thoughts remarkably beautiful; the language very characteristic of its Author; and the whole volume better described as "Reflective Discourses," than as "Sermons;" because to the latter we always attach the idea of a mixed congregation including many to whom, and for whose sake, the preacher is bound to "use great plainness of speech."

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THE TWO KINGDOMS. *An Allegory.*—Seeleys.

A VERY pleasing and persuasive little book, and to those who can enter into the spirit of an allegory it cannot but be interesting. The doctrine is purely scriptural, and at the bottom of every page are fully given the passages of God's word which the narrative is intended to illustrate. We should be better satisfied if the direct personal agency of Satan had been shewn forth, as, alas! we all find it to be ever present in our spiritual warfare. No picture of the believer's progress can be correct, unless that roaring lion, walking about seeking whom he may devour, is prominently placed in the foreground; and we hope that in a future edition this deficiency may be supplied. The book is a very useful one.

RUDIMENTS OF MUSIC. *By David Everard Ford. Eleventh Thousand, with the Author's final revisions.*

PERHAPS it would be more expressive to call this the rudiments of musical notation. It consists of a neat little book of explanations, accompanied with a music sheet of "examples," all enclosed in a very neat coloured envelope, and from its cheapness within every body's reach. A plain, comprehensible introduction to the most delightful of sciences.

We are glad to find that Mr. Ford has enlarged his valuable work, "Decapolis" by several additions. It is now in the eighth impression. We noticed it

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when first published, and anticipated a course of usefulness, which we rejoice to find has answered our hope.

"THE Union Tune Book, a selection of Psalm and Hymn tunes, suitable for use in congregations and Sunday Schools,' arranged by Mr. Clark of Canterbury, and published by the Sunday-School Union, is a welcome acquisition no less in the family, where God is praised in "spiritual songs." It is well got up, and makes a handsome small volume. "The Juvenile Harmonist, a selection of tunes and pieces for children arranged for two trebles and a bass,' supplies a companion for the foregoing. The latter has the addition of words to the music; and very pretty hymns they are.

Two little books published by Binns and Goodwin, both must be noticed. "Hymns for Sunday Schools," a judicious selection, with some originals; and "Look and Live, or the perishing sinner directed to the Almighty Saviour," a particularly earnest and rousing appeal, by the Authoress of "Memoirs of female labours in the Missionary cause," &c.

ROBERTSON, Dublin, has published a small volume of "Stories for Children" by various excellent Authors. Some are beautiful: all good.

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THE PROTESTANT.

'AFTER all,' said my uncle, 'I must go back to my old friend Bishop Newton, whose "Dissertations," now almost obsolete and lost among the multitude of new lights that spring up about us, often appear to me too sound to be replaced by modern commentaries on the prophetic word. Though I am aware that to some it seems little less than a heresy so to do, I must persist in following his interpretation of the latter part of the eleventh chapter of Daniel, and apply it all to the Turk; even as I most unhesitatingly apply the eloquent symbol of the little horn in the seventh chapter to "the man of sin, the son of perdition"—the Pope.'

'Nothing can be more graphic than that description, at any rate: and his observations on the probable revival of Popery about this time, when it should receive its death-blow, while its struggles, like those of a dying monster, would be terrible and dangerous—together with his bold prediction that the enormous empire of Muscovy, in his time a mass of helpless barbarism, would suddenly become a mighty, a warlike, an aggressive nation, to fulfil the part assigned to it in the last days; all these things produce on my mind the same effect that you describe; and I turn to that old-fashioned book with a feeling of decided preference. Of course, admitting that the events of our own day shed a clearer light upon the

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prophetic word than could be enjoyed by those who went before us.'

'Yes, it shews us many minutiæ that escaped them; but without materially altering the outline which they had sketched. What principally tends at this time to bring the old Bishop's book to mind is the dreadful outrage perpetrated by the Turk in Assyria. Oh, it is not in human language to utter the thoughts of my heart on this subject!'

'But tell me something of them, dear uncle.'

'I will try to do so. You know Dr. Grant's interesting book, "The Nestorians," published here by Murray two years ago?'

'Yes: it is a most striking volume.'

'He clearly establishes, to my mind at least, the identity of those Nestorians, inhabiting the ancient Assyria, with some of the tribes who were carried captive to that very place by Shalmanazer; and from among whom many were converted to Christianity in the days of the Apostles even as great multitudes of the Jews were. He also shows, from numerous passages in Isaiah and other prophets, that in Assyria a large portion of Israel will be found located at the time of the restoration. He explains the various particulars in which they differ from other churches, Eastern or Western; and especially their very marked rejection of every thing that could by possibility lead even to the semblance of image worship. No statues, no pictures, no crucifixes could be found among them: while in various instances they retain the peculiar customs of the people from whom they claim descent.'

'Their own assertion, you know, uncle, is corroborated by that of the Jews among them, who de-

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nominate them apostate Jews, and hate them exceedingly.'

'Which hatred, alas! they return with interest, and thereby shew the imperfection of their faith. It is, to me, one of the strongest points of all, that in this locality, henceforth to become so fearfully interesting, Judah is *seen* daily to vex Ephraim, and Ephraim to envy Judah. The Staff "Bands" is broken, and with it the brotherhood between Judah and Israel: the sticks are visibly two, as in the hand of the prophet when the Lord was about to make them one stick upon the mountains of Israel. Well; now turn we to the signs of the times, as foreshewn by Daniel, and so sensibly understood by Newton. According to the interpretation which I unhesitatingly receive, the power of the Turk is to be concentrated towards the end: he is to go forth with rage and fury utterly to destroy and to take away many; and in a final struggle, in the holy land, he is to come to his end. Now, we date the rise of the Ottoman Empire from 1453; and we are told, in Revelation ix. that this power, signified by the loosing of the angels in the river Euphrates, was to continue for three hundred and ninety-one years and a month. This brings us to some part of 1844 as the termination of the *Empire of the Turk.*'

'Clearly so.'

'But we have another date to consider: the predicted duration of Mahommedanism as a religious system. Here we have just as little obscurity, for it dates from the Hegira, or flight of Mahommed, just as the Christian era does from the incarnation of our Lord Jesus: and you have only to consult any recent document of the Porte, or other Mahommedan

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authority to see that the three days and a half or twelve hundred and sixty years, will expire within the very same period as the three hundred and ninety one:—both calculations bring us to the year 1844.'

'Within three months of its commencement!'

'Nay, it has commenced, so far as Daniel's prediction is concerned: for the Jewish year began on the twenty-fifth of September: and the date of the cleansing of the Sanctuary is unquestionably numbered according to the Hebrew reckoning. All this would lead us to expect, on the immediate approach of the settled time, a great revival of fanatic zeal and persecuting cruelty on the part of the Mahommedans generally, and of the Turk in particular; thus provoking the nations of Europe that profess Christianity to unite against the fierce and barbarous foe. In point of fact what do we behold?

'I will tell you two things, uncle, that I met with this very day, in two dissimilar little books, which I was reading for notice. The Authoress of "South Indian Sketches" gives the description of a so-called amulet found upon one of the secret delegates of the Moslem powers, whose business it seemed to be to rouse their people to the duty of "*Juhad*" or war against the infidels. It is disposed in squares, artfully worded, and concludes with this line, "Fight against the infidels and the heretics. Destroy them, O thou our God!" This was during the first outburst among the Affghans: and at the time when such an immense magazine of concealed arms was discovered in the gardens of the Nawaub of Kurnool, himself a follower of Mahommed. He, too, was assassinated by one of that false creed in consequence of his suspected conversion to Christianity. What quarter

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was given to the nominal Christian by those rigid Moslems the Affghans, let the pass of Cabool testify. Another passage struck me even more in a volume of "Letters from Madras," the writer of which rarely entered into matters of political interest; yet she says, in 1839, in mentioning the return of the British force from their Kurnool expedition, "there seems no doubt that there really *has* been a combination against us between all the Mahommedans in India; but now they are put down, I suppose we are stronger than ever. It was remarkable that no Moormen came out to see the show of the regiments' return. In general they take such excessive delight in any military spectacle, that they will come from far and near to see it. *This conspiracy seems like a last rise of the Mahommedan power:* it is crumbling away every where. The English have now opened Affghanistan, and all that country will be under our orders." Little did she anticipate what that opening would lead to, or how the contest would end!'

'What you have quoted, my dear, bears very forcibly on the approaching violent close of the twelve hundred and sixty years—the final extinction of Islamism itself. Now, as to the Porte, three very recent occurrences have given significant augury of what may be expected from the Turk. In Constantinople, they have publicly executed, after long imprisonment and most cruel torturing, a young Armenian who, like some of our own martyrs, apostatized from the faith, and then, by the grace of God, repented of his sin, and suffered even to this awful extent for the name of Christ. All the influence of England, as wielded by our Ambassador, could not save this victim: he was openly martyred. Again,

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at Jerusalem, after grossly insulting and injuring our friend Dr. Macgowan, for no other reason, it would seem, but his being a Christian, the Turks, on seeing the flag so foolishly hoisted by the French Consul, openly threatened to sound the signal for the extermination of all the "infidels," which plainly shews what was uppermost in their thoughts. The last and by far the most portentous of all these tokens, is to be found in the butchery of the innocent Nestorians. Not long ago, Lord Ponsonby distinctly told the Porte, that, "However desirous England might be of sustaining Turkey, and maintaining her independence and integrity, it would no longer be possible to do so when Christians were persecuted for their christianity's sake." Turkey is now openly doing this; and England must forsake her. She has committed herself with France, and France will not be slow to avenge an insult: she has the talon of the Russian Eagle outstretched at all times to clutch her as a prey. Can any thing be more critical than the present position of Turkey, even apart from all reference to the prophetic word?'

'But do you consider the murderous outrage on the Nestorians as a religious war?'

'Ah, you bring me back to the point whence I take a view, with Turkey indeed in the foreground, but in the distance what unutterable scenes! The very same period of duration assigned by the word of God to the Mahommedan power is also assigned to the papal horn: and in the part taken by Popery, in bringing about this cruel butchery, I mark the prelude to that triumphant strain, "Babylon the great is fallen, is fallen!"'

'Uncle, observe this! the Papal power now prepared

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to act, yea now acting the beginnings of its assigned part in the east, is at this moment concentrated *in Babylon*; the literal, the so-called territory of BABYLON; and the head of Popery in that part of the world, is a Romish Priest, whose title, conferred at Rome, is Bishop of Babylon.'

'Let those marvel, who reject the plain, simple, obvious meaning of God's words for types, and figures, and fantasies that neither themselves nor any one else can comprehend. Now, let us see how this affair stands. Dr. Grant, a pious American Physician, having made public his interesting visit to these Israelitish Christians in Assyria, one of the American Churches, the Independent, immediately resolved to send some valuable help to them. With a noble feeling, far above all the petty strife concerning names and forms, they declined any interference with the established Episcopacy of the Nestorians, and contented themselves with assisting to establish schools, circulating Bibles, and, with the right hand of Christian fellowship, helping their brethren on in the way of life. Two hostile parties soon appeared however, to mar this good work. England—no, no, not England, but the section of England's ecclesiastical guides, who are putting the shadow for the substance, and sacrificing souls to surplices,—this party resolved to interfere; and at all hazards, to rescue that most sacred thing, the Episcopacy of the poor Nestorians from the perilous contact of men, who, in the simplicity of their faith, thought only about their Christianity. So a gentleman, who had been dismissed from the Church Missionary Society on account of his notorious Puseyism, was forthwith made choice of, and dis-

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patched to Assyria, to instruct these descendants of Abraham in the important duty of using genuflexions before a cross, and attending to all the mummery which one of the soundest Church Societies among us had practically declared to be incompatible with the character and duty of a Christian teacher. Meanwhile Popery, the very Church of the literal Babylon, located not far from them, poured in a flood of her far grosser abominations: and with an undisguised hatred of these people, still endeavoured to force upon them "the wine of the wrath of her fornication." Oh, is it not marvellous, that here, before our eyes, is suddenly revealed, in "the wilderness" of the ancient Babylon, she who is, notwithstanding that great city which reigneth over the kings of the earth,—even Rome.'

'Daniel was told that the vision was sealed "until the time of the end;" that time is come and the seals are opened.'

'Marvellously they are. We see but dimly yet; but I am persuaded that we shall ere long, stand astonished at our own presumptuous folly, in refusing to take God's word more simply. Popery, and her miserable germ, Puseyism, having thus set themselves to hinder the good and acceptable work of the American brethren, proceeded to bring down a judgment on the Nestorian Churches, as surely as if they could have grasped the Lord's own lightnings to fling among them. Knowing them to be the descendants of Israel, a portion of the scattered tribes, they proceeded to induce them, to set up IMAGES: the Bishop of Babylon came with his crucifixes, and Mr. Badger brought a doctrine directly leading to the same end. Any object to be

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bowed down to was an abomination to place among *them*. It could not be that the Lord's word should fail: "The children of Israel shall bide many days without an image." Idolatry was the crime for which the ten tribes were led away captive; idolatry was the crime for which the kingdom of Judah was overthrown, the first temple destroyed, and the people carried into captivity for seventy years; and truly does Dr. Grant remark, that, "The Jews all over the world, so far as we know, are entirely free from any appearance of idolatry, though guilty of almost every other sin; their universal rejection of idols is a very remarkable fact, which carries with it indubitable evidence of a special interposition of Divine Providence in their behalf.' And not only a present interposition, but a most certain token that He will receive them again, and rejoice over them to do them good. To tempt an Israelite to idolatry in any form or degree whatever, is a most fearful sin: they not only will not commit it, but they cannot, for God has declared that they SHALL NOT: and to make Israel idolators would be to make the Lord God a liar—accordingly, the attempt to introduce images among this scattered remnant in Assyria, drew upon them the sword of the Moslem tyrant, not that *he* thought it, when he went forth to slay, but he fulfilled the word of the Lord. And far better for them, the poor flock in the wilderness, to lie weltering in their life blood beneath the symetar of the Turk, than to bow the knee in idolatrous reverence before the crucifix of of Babylon or the Puseyite cross. Far better.'

'And far better for us too, uncle. I never now since the revival of Popery among us, see a harmless cross stuck either without or within any of our

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churches, but I long to pull it down, because it cannot long be harmless.'

'It never ought to have been retained, seeing that it had become, like the serpent of brass, a cause of sin to some of our brethren, and therefore not to be allowed. We glory in the cross of Christ: it is our hope, our peace, our only refuge; but that cross is not the accursed tree on which he hung, nor any miserable imitation of it—it is the realization, the appropriation of the great work of redemption finished by Him when by the sacrifice of Himself, He put away the sins of all believers. Trust me, ere long the day of the Lord will be upon our "pleasant pictures," our carved wood, and all the other carnal devices with which we mar the godly simplicity of our spiritual worship, even as it is now upon the poor Nestorian Churches.'

'Then, uncle, it seems that at this very time the two great enemies alike of the Jew and the Christian, Popery and Islamism, are making head against the representatives of both the Jewish and Christian dispensations in the very land of prophecy; and while many of us are gazing about on all sides to see the last enemy rise, in some new form, he is, in his old form, as plainly revealed to Daniel, busily at work, hastening to his end.'

'And that at the precise period which simple history compels us to decide is the expiration of the term assigned to this gigantic compound of two dissimilar monsters. It makes me smile to see that very valuable but very anti-millennarian paper, the Record, compelled to open its eyes eastward at last. All eyes must turn to that spot ere long: it will be the battle-field of the world, and every event that

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has taken place elsewhere will prove to have been tending only to the grand consummation of God's purposes there. Think of distant America taking the first step in this matter—one of her sons making the first discovery; and her own good work being laid hold on as a stepping-stone for others who had a far different part to perform.'

'One thing grieves me deeply, uncle: I fear England will give her power to the Beast.'

'If she be one of the ten kingdoms, she must do so, being an integral part of that Beast. It has weighed on my mind that our dear young Queen, in leaving her island home, and mixing in foreign courts, has been learning a lesson of government, not for the future welfare of our Protestantism. But all is in the Lord's hand; and there we must leave it. If our computation be correct, the cleansing of the sanctuary is very near; and Israel's return must take place with a suddenness for which few are prepared. At that time, as we well know, such a period of universal trouble will arrive as the world has never before experienced; to be followed by glory and peace—such glory and such peace as only God's presence can shed upon the creation which He will reserve from the spoiler's hand. Our part is to watch, and pray, and warn others. It is as in the days of Noah, and it is as in the days of Lot. Our King, who is gone to receive his kingdom, will soon return; and not a hair shall perish from the head of any one who loves His appearing! Oh that He may now hasten his approach, gather his Israel, build up his desolate Zion, and make the believing Gentiles partakers in all that he has promised to Israel's fellow heirs! As yet, all is dark, and fearful, and

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perplexing: there is scarcely faith upon the earth, to believe the words which He hath spoken concerning his own coming to judge and to reign: but these clouds will vanish before the brightness of his presence, and earth shall rejoice, and heaven itself be glad when the Lord, having destroyed the destroyers, plants His throne in the holy mount, and brings that to pass which is written, "In that day there shall be one King over all the earth, and His Name One."'

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THE

CHRISTIAN LADY'S MAGAZINE.

NOVEMBER, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER V.

So recently as 1826, the German historian Niebuhr, published the first volume of a history of Rome; and four years after, a second volume, a translation of which by two clergymen, one of whom is now a bishop in the Church of England, forms a very general class-book in schools and families; and is moreover to be found in most of the libraries of "societies for the diffusion of useful knowledge" among the mass of the people. Coming forth under such high ecclesiastical sanction, and obtaining such extensive circulation in this Christian country, it may fairly be taken as a sample of what is held up to our youth as worthy of all respect and acceptance; and we cannot overlook the total independence of, the vivid contrast to all that by divine inspiration

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has been given for our instruction, not only in spiritual but in temporal things, which appears on the surface of this popular work of the nineteenth century. The now Right Rev. editor is also famed as a Greek historian, and we believe that his elevation to the highest pastoral office in the Church of Christ was avowedly the recompense of his labours in this field of classical literature.

Thus, in the translated preface, writes Niebuhr, after stating that his object was to carry on and complete the historical work of Livy: 'How far I may succeed, is at the disposal of a higher power. But to these researches I owe the most animated days *in the prime of my life;* and since the continuation of this work will fill up my old age, as Livy's creation did his, it is *a pledge that my latter years will also be fresh and cheerful.* He who calls departed ages back again into being, *enjoys a bliss like that of creating:* it were a great thing if I could scatter the mist that lies upon this most excellent portion of ancient story, and could spread a clear light over it; so that the Romans shall stand before the eyes of my readers, distinct, intelligible, familiar as contemporaries, with their institutions and the vicissitudes of their destiny, living and moving.'

Now what were these Romans? confessedly the most ambitious, tyrannical, sanguinary, yea, bloodthirsty set of idolatrous barbarians in the known world. Their empire is thus prophetically sketched by the finger of God Himself. Daniel says, "After this I saw in the night visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the

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feet of it." . . . . . "Then I would know the truth of the fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." The angel commissioned to interpret the vision to the enquiring prophet, thus explained it: "The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." How perfectly the Roman empire answers this description we need not remark; but we do marvel that a nominal Christian of our own day should glory in having devoted the prime of his life, and build the assured hope of freshness and cheerfulness in his latter days on a persevering devotion to the task of analysing '*this most excellent portion of ancient history*'—this devouring of the whole earth, and treading it down, and breaking it in pieces; not as an impressive comment on the inspired word of the Most High, but without the slightest reference to that word, and merely as a most engaging, entertaining, edifying contemplation. And we do also marvel that they whose delegated work it is to feed the lambs of Christ's flock with the pure milk of the word, the humbling, peaceable, purifying, sanctifying doctrines of the Bible, should consider it a worthy office to render the ancient Roman, with his innumerable idols, and equally innumerable crimes and vices of every complexion, in the strength and the terribleness of his character as a scourge and a destroyer of the whole of God's earth, familiar as a contemporary to the youthful Christian, who has before him that very awful warn-

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ing, addressed to those who are aware of the manifold abominations of the heathen,—(and heathen Rome was, in the days when that admonition was written, the undisputed tyrant of the world) "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but *have pleasure in them that do them.*"

In the very first page of the history appears a footnote, giving the lie to God. It refers, without any satisfactory connection with the subject under discussion, to the calumny of Apion, as repelled by Josephus, asserting that the said Apion had "good reason" for maintaining that the largest part of the Jews in Palestine and Egypt were not sprung from the small colony sent back into Judea under the Persians, but from individual proselytes. This, we repeat, gives God the lie direct. All that came upon His ancient people, under the ferocious hoof of that same Roman Beast, had been most exactly foretold by Moses, fifteen centuries before it occurred, as purposed to befal the literal, lineal descendants of Abraham, Isaac and Jacob; and to say that the Jews of Josephus' time, and consequently the Jews of our own time, are not the true descendants of Abraham, Isaac and Jacob, is about the most impudent falsehood that ever was coined. When a German historian steps out of his way to give evidence in favour of a slanderer who has been dead some seventeen centuries, with no other conceivable object than to throw discredit on the Holy Scriptures; and when English clergymen put such insidious infidelity into circulation in our own church and families, it is time to bring the matter to the touchstone of truth; and, with God's gracious help, we will do so. What

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said Peter to the many thousand of Jews, in fact, all the males of that people out of all the countries round, assembled at Jerusalem, at the solemn feast, in the days of Apion and Josephus? "YE are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts i. 25. How *could* Christian ministers give currency to such a note as this, which, while it justifies Apion in his idle charge against Israel and the Bible, indignantly repels a similar one of Dionysius against the Romans, in these pithy terms: 'Apion belonged to a people who had kept themselves unmixed; and from him the contempt for such as were without ancestry (meaning the Jews!) is intelligible; in Greeks it was sheer malice.'

Let any thinking person, who considers faith in God's word essential to the salvation of a soul, dwell for a while upon the enormous amount of mischief contained in this short but conspicuous note. Take away the identity of the Jewish people, and the whole Bible falls to the ground. As its one sole foundation, Christianity rests on the fact of its being the fulfilment of prophecy, delivered to and preserved by Israel, the chosen people to whom were committed the oracles of God. This was uniformly insisted on by our Lord himself, and by every one of his Apostles and Evangelists. Upon his own genealogy as the lineal descendant of David, according to the flesh, rests the Messiahship of Jesus. Need we farther point out the deadly aim of such shafts as are here shot among us? Need we say more to induce Christian parents to watch over the tendency of their children's studies, and to see that they "touch not

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the unclean thing." Let them be assured that, howsoever custom and prejudice and pride may resist the humbling truth, these things, so highly esteemed among men, are an abomination unto the LORD; and the pitch so familiarly handled imparts a defilement which may ultimately exclude many a soul from the place into which nothing unclean can enter.

A little farther on, we meet with a broad insinuation that it is a fallacy to suppose the human race sprang from a single pair of ancestors. They who do so must '*devise* a miracle to account for the diversities in the bodily structure of the different races; while they cling to that of the confusion of tongues, as a solution for the diversities in such languages as are essentially and radically distinct.' If we had not on the title-page the name of a living Bishop and another Rev. Fellow of the University of Cambridge, as the translators of this morçeau, we should be tempted to ask, What enterprising Atheist brought Niebuhr among us?

Farther on, we meet with a remark connected with the creation of man, the tendency of which we need not dilate upon. 'There is *no proof* that such a creation has occurred only once: it may have taken place, for the different races of mankind, after the earth had been more or less extensively desolated, at widely distant epochs in the course of those many thousand years which have been requisite to form the alluvial land of Egypt, of Babylonia, of Lombardy, and of Louisiana.' Considering by whom, and for whom this pernicious work was translated, we must marvel that at least a foot-note was not appended, reminding the incautious reader of the ninth and other Articles of our Church, where the inbred cor-

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ruption of the whole human race is referred to our common parentage in Adam. We are told, too, that 'later Jews dreamed of giants before the deluge.' A passing reference to Genesis vi. 4., would have shewn the origin of that dream.

While contempt is thus flung, *en passant*, on every thing connected with the Holy Scriptures, let us see in what terms the writer refers to the origin of that fierce power, whose work it was to trample on the material, even as its historians too generally do on the spiritual, works of God. He says, alluding to the obscurity in which its earlier records are wrapped, 'While it was suited to the eternal city that its roots should lose themselves in infinity, the story told by the poets of the infancy and deification of Romulus was no less in accord with the majesty of Rome. Its founder could have been no other than a god. Now, while I acknowledge this with a feeling, the sincerity of which none but a bigot, himself insincere, could seek to call in question,' &c. There is something in this sort of enthusiasm very infectious to young minds; and we again ask our Christian readers, is it safe? Or can we answer to God for the consequences of setting up such false, such unhallowed standards of greatness, within the reach of those whose immature judgment is doubly prone to err? The solemn nonsense of the following bombastic expression would sound very grand in the ears of many: 'The dignity of Rome purges its era from the blot of having owed its origin to fraud.'

We do not proceed farther in exposing the dangers of this work: it lay before us, with several others, and we selected it because of the highly responsible names of its translators. As a history, it goes on the

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same grounds with its numerous rivals, always speaking of the mythological characters as gods and goddesses, and glossing over the revolting features that must abound in the record of such a race, pourtrayed as they had been by the finger of prophetic truth, with all the sounding titles that the poor, blind, ignorant, yet vain, fierce, and arrogant people appropriated to mask their sins.

Three months after the publication of the second volume, in 1830, the unhappy author died; and only a fragment remained to be sent forth to the world, which the translators promised to give in English, as soon as it should appear. In their short advertisement, they speak of Niebuhr as the 'great author' of the work: and the authors of such works will still be accounted great by the world which loves its own. But certainly we never felt more keenly the need of a Christian pruning-knife for the whole system of profane history than when turning over the leaves of this popular modern book. The prying curiosity, miscalled research, that would rake together any scattered fragment of antiquity, and rebuild on paper what God has mercifully destroyed from off the face of the earth, when the materials consist of such fearful cruelties, idolatries, and other enormous crimes as these narratives abound in, can lead to no possible good; must lead to numerous and fatal evils. In reference to the moral delinquencies of the heathen, the Apostle says, "It is a shame even to speak of those things that are done of them in secret:" yet our cabinet cyclopædias and other modern compilations are crowded with the loathsome details of barbarity and vice, the wretched perpetrators of which have for

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many centuries passed to the regions of eternal woe; and happy would it be if the memory of their individual crimes had perished with them.

The legitimate use of history is to trace the workings of God's providence, harmonizing with the revelation of His word among men. We have the model framed by His own divine skill in the history of His people; and the principal points that arrest our attention are these: nothing calculated to gratify a vain curiosity, or to feast a depraved imagination, is to be found in the sacred history; nor is any event related that bears no reference to the one great work of man upon the earth—the rendering of due honour unto God, and promoting the welfare of his fellow-creatures. When a wicked prince is mentioned, we are generally told that he did evil before the Lord, and made Israel to sin. Remarkable instances of faith, piety and obedience are beautifully related; and the occasional deviations of pious men from the right way, with the attendant punishment of their sin, are dwelt upon for a warning to others, who are exposed to the snares of the same watchful enemy. The crimes of Ahab, his idolatry, his covetousness, his cruelty, his persecution of God's servants, are pourtrayed with minute though brief exactness; and then, in noticing the evil character of a descendant of his, it suffices to say that he walked in the steps of his father Ahab. He did not perpetrate the same deeds: he did not slay Naboth, or seek the life of Elijah; but he manifested the like rebellious tendency to do what was contrary to the known will of the Lord, and that is all which it concerns us to be acquainted with. Whatever necessity man may suppose to exist for classifying, and grouping, and

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individually portioning out the various atrocities committed by a Nero, a Caligula, a Domitian, and other monsters of wickedness, in whom or their posterity we can have no possible interest, the Holy Spirit did not see good so to particularize. It is enough to state of any ruler that he was the enemy of God, and misleader or oppressor of his people. When David, the chosen shepherd of Israel, becomes an adulterer and a shedder of innocent blood, when Solomon worships idols, or the devout Hezekiah perils his kingdom by a fit of ostentatious parade, then we are told both the origin and the consequences of such unfaithfulness to God, for our own reproof, correction, and instruction in righteousness; and also that we may cease from man, and that no flesh may glory in the Lord's presence. Even national crimes are related with the utmost brevity, unless when the sin and the chastisement afford any remarkable instance of special note for the instruction of such as come after.

Concerning a people who never knew God, as the Pagan empires of old, or those who have changed His truth into a lie, as the Papal kingdoms of this dispensation, the historical sketch, conducted on scriptural principles, would be very brief indeed. They, not recognizing His divine authority, but serving a different master, cannot be held up as an example, in any sense, to us who profess to make the known will of the Lord our rule of obedience. By the universal law that governs all nature under the Supreme Lawgiver, they will indeed suffer for sin: fraud will overreach itself, violence and wrong recoil on the perpetrators, and ambition, grasping at the shadow beyond, will lose many a substance;

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individually or collectively, "the wicked will do wickedly," and "they that run after another god shall have great trouble." But among those to whom God has revealed Himself, who look to Him as the God of the Bible. and admit no human authority subversive of the written law, it is scarcely possible to examine too closely or to preserve too carefully, the records of that experience, which furnishes a continual commentary on what they know to be the truth.

It then behoves us to ask, is the history of Protestant England, and other enlightened countries, always conducted with a view to this grand object? Are the works of our native chroniclers so framed as to keep in the reader's view "what an evil and a bitter thing it is to forsake the Lord our God:" and how surely "righteousness exalteth a nation," while "sin is the rebuke of any people." It is to be feared that not many family or school libraries have even this branch of the historical department thus selected: if, indeed, the works necessary so to furnish it even exist. The principle of Hume's History is that of known infidelity: and worldly policy, irrespective of divine truth, pervades the system of Historiography throughout.

It is a striking fact that the nationality of the most ancient and unchanged people on the face of the earth consists in their religion alone. Take away that one bond of union, and Israel is a distinct race no longer. In all other matters they become identified with those among whom they dwell; but this forms at once an impregnable fortress to enclose them in together, and an impassable barrier to divide them from all the world besides. Now, Chris-

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tians, properly so called, are similarly circumstanced: their faith unites them indissolubly in one; their principles and practice, when springing from that faith, separate them from the God-forgetting throng around them. Nationally it is the same; a code of laws, like ours, framed avowedly on the word of God, and the public recognition of His sole authority made by the chief ruler of the land, together with a form of spiritual worship modelled, as we think, according to that of the first christian (Gentile) church, places the whole country in the position of an individual believer, investing it with the same responsibilities, and rendering it amenable to the same tribunal.

We all read the history of Israel with a typical application to ourselves, as redeemed from spiritual bondage, journeying through a strange country, and on our way to take possession of a better heritage, secured to us by the promise of Him who cannot lie. But we are bound to do the same nationally. Brought out of the house of bondage, the Egyptian slavery of Rome, holding our way among the numerous enemies who inclose us; and possessed of a covenant that, if we keep it, will preserve us safe in the day of universal calamity, we cannot commit a sin nor omit a duty that will not be to us far greater condemnation, than if no such privileges and prospects were ours; and it would be a happy omen indeed if such a view was to be uniformly pressed on the adoption of our youthful learners, convincing them by how very different a standard we must be judged from the indiscriminate rule alike applicable to all. Future legislators and magistrates, thus taught, would enter on their duties in a very different spirit,

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and with opposite views from those which now prevail—which, indeed, must prevail while the indispensable course of initiatory study is made to run counter to all that man's polluted nature strives against, and consequently to act as the powerful allay of his most rebellious movements against God. In favour of such cause, nothing *can* be pleaded but custom: that any really good or important purpose is to be answered by familiarizing the mind with scenes, and persons, and practices, over which the "god of this world," even Satan himself, exercised unresisted sway, we steadily deny. The acquirement of such knowledge has been, by custom, made distinctive of the man of education, and, in fact, no less indispensable than a decent coat, to his taking up a due position above those who are accounted base because their minds have not been so tutored. But this eminence is in process of being climbed, this classical rampart scaled, by an order, who were long content to gape and gaze at a respectful distance upon their accomplished brethren. The "march of intellect" is levelling all distinctions: the humblest mechanic has now his reading-rooms, his lending library, his scientific institution to resort to; and the poisoned fountain of unsanctified, unsanctifying knowledge, opens its sluices to all. True, they must be content to receive through the medium of English translations all that is vile and polluting in heathen literature; they cannot revel in the originals, as do their superiors in rank and in leisure: but the heathenism of antiquity is becoming familiar to them, and the awakened cravings of a pampered imagination are preparing them to suck in greedily the kindred abominations with which,

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under a mask of holiness, Popery is about to regale her worshippers in every corner of the land. The heathenism so carefully cherished in our colleges and academies, yea in our very nurseries, has proved the most potent of all opponents to the spread of pure and undefiled religion; and we shall yet be compelled to acknowledge that it has pioneered the way for that national apostacy into which we seem about to fall.

It is very remarkable, that in the vision of Daniel already quoted, as also in the Revelation of John, Rome as a pagan empire, and Rome as a spiritual abomination, are so connected as to be inseparable alike in their origin and doom. Popery is, on the very eve of her final destruction, described as being still "that great city which ruleth over the kings of the earth:" and as the fulfilling prophecy unfolds itself to our wondering eyes, we shall see more and more of the intimate connexion between two things apparently distinct and dissimilar, than we are now willing to think possible. The "little horn" of Daniel's fourth Beast is described as springing up among the ten horns, or kingdoms, and bearing sovereign rule for a lengthened, yet limited period; and when he is plucked up and destroyed, the whole body of the Beast, the original Roman empire, is given to the burning flame; having been in some sense preserved to that period. Yet in which among our popular Roman histories do we find these solemn warning truths of divine revelation dwelt upon? Or who, among our nominally Christian and Protestant historians has brought forward these awakening particulars to arm us for the future whilst recording the past? We do not say that

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there are none in whose hands general history has assumed its legitimate character of the interpreter of prophecy: but we are not acquainted with any such.

The field is immensely wide; and by far the largest, the most fertile portion is allowed to lie fallow—utterly neglected—while the attention of its professed cultivators remains confined to certain ancient heaps of putridity in different corners, the unsavoury accumulation of which they are busied in analyzing and scattering about; forgetting that their only possible use is to contribute a share towards the production of a plentiful crop from good seed, which these labourers ought to be sowing, but which, in their intense study of the decayed rubbish before them, they forget to sow. Meanwhile, Satan takes advantage of every wasted moment, every misdirected faculty; and an awful crop of tares is he bringing to perfection where the Great Husbandman will ere long, require at the hands of His unfaithful servants, that rich harvest of which, by their neglect He is defrauded, and a wilderness of weeds permitted to flourish in its place.

C. E.

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PALESTINE.

No. XII.

THE first year of the Jerusalem mission under the care of BISHOP ALEXANDER having nearly elapsed, a Letter appeared from him, signed M. S. ANGL. HIEROSOL. dated *Jerusalem, Oct.* 31, 1842, and addressed "*To the Friends of Israel scattered throughout Great Britain and Ireland, and other Countries,*" and wishing "*Grace, mercy, and peace from God our Father and the Lord Jesus Christ;*" from which the following extracts are chosen as a suitable close to these Papers on "PALESTINE," which have traced the leading events and most interesting passages through the year of that deeply important Mission. The Bishop thus commences his Epistle:—

"Having, by the good Providence of God, nearly completed the first year of my episcopate in Jerusalem, I am desirous to address a few lines to you by way of kind remembrance. * * * I felt sure that all the friends of Israel with whom I have the pleasure of being personally acquainted, as well as those who have long stood forth as the promoters of their best interests, will be glad to receive at the commencement of a new year, the first episcopal salutation and benediction from the Bishop of the United Church of England and Ireland, whom God, in His inscrutable providence has placed in Jerusalem.

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This I do most heartily in the name of the Lord, and I cannot express my wishes and prayers for you better than in the words of the Psalmist: "The LORD that made heaven and earth, bless thee out of Zion." I can truly say with respect to many whose personal acquaintance I have the privilege of enjoying, that, "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy," that the Lord "God of Israel may own and bless abundantly your work of faith and love, that all those, who have long mourned over Jerusalem, seeing her lying in the dust, may yet have reason to rejoice over her, and may even be permitted to see the good of Jerusalem all the days of their life, and peace upon Israel.

'The chief object of my present address, is to inform you, that it is my intention, God willing, to set apart the 21st of January for special prayer and thanksgiving, it being the day of my arrival in the Holy City, and to call upon you, dear friends, to join with me on that day in prayer and supplication to the God of Israel, for that remarkable event —it is a day which can never be forgotten by those who witnessed the reception we met with, surpassing the most sanguine expectation—a day which I firmly believe will be looked back upon as one of the most remarkable in the annals of the Church. The events even of the year just closing bear me out in this expectation.

'We have pursued our course under many tokens of real encouragement. While the building of the Church on Mount Zion is progressing, we have in our temporary Chapel of St. James's (this is now its

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name) regularly conducted our worship in its complete form. The prayers of our incomparable Liturgy have been read daily at seven o'clock in the morning in the Hebrew language. The congregation of Hebrew believers, though necessarily small, is yet of a very encouraging nature; the number is often greater than was the number of the (Hebrew) Christians who first assembled in Jerusalem. In the evening the service is daily read in English. On the Lord's Day, we have full service in English in the morning, and in the afternoon, in German. In the evening we have English service at my own house, and I must say, these have often proved occasions of blessing to those who have attended. During the first year we have had every Ordinance of our Church performed in our chapel. A Jewish family, and some infants of converts have been added to the Church by Baptism. On Sunday the 9th instant, I held my first confirmation, which was deeply affecting and interesting.* During the week following, we had the solemnization of matrimony between two converts from Judaism. On Sunday last, I had the privilege of ordaining the first Israelite, together with an English Gentleman who is to act as Chaplain on board one of her Majesty's frigates stationed at Beyrout. You are no doubt aware of the previous Ordination, which was that of a Missionary of the Church Missionary Society, who has left for the

* 'Such was the depth of feeling,' observes Mr. Nicholayson, 'with which the Bishop performed this truly affecting service, that when he began to lay his hands on the heads of each candidate, and came to his own daughter, he was so completely overcome, that at first he could not proceed at all, and only gradually recovered firmness enough to go on.'

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station appointed for him in Abyssinia. * * * * * We have positive information of many Jews here, who are secretly convinced of the truth of Christianity, and are only kept from making a public profession by political and domestic circumstances. * * * We have much to contend with from the circumstance that Jerusalem is trodden down of the Gentiles, and that it has hitherto been mysteriously given up to superstition and ignorance. All this requiring much patience, and perseverance, and charity, tempered with wisdom and prudence on our part * * *—and by being living epistles known and read of all men, and as lights shining in a dark place, giving none offence, neither to Jews nor to Gentiles, nor to the Church of God; for all this grace we need the prayers of the Church generally, and of the friends of Zion in particular. * * * I beseech you therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that my service which I have for Jerusalem may be accepted of Him, and be abundantly blessed.'

In conformity with the wishes expressed in this heartfelt and apostolical letter, multitudes of hearts were on the appointed day lifted up to God, praying for the peace of Jerusalem: and many were the outward manifestations of cordial sympathy with the pious Bishop's desire. Among these were the Societies established in Berlin for the conversion of the Gentiles, as well as the Jews; both of them sanctioned by an order in council from His Majesty the King of Prussia. In London also, at the Episcopal Jews' Chapel, special services were engaged both in English and in Hebrew, the Sacrament of the

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Lord's Supper being administered to thirty believing Israelites, by Dr. M'Caul, who also preached an impressive sermon on the words, "PRAY FOR THE PEACE OF JERUSALEM—THEY SHALL PROSPER THAT LOVE THEE."

Do good in thy good pleasure, Lord,
To Zion's holy cause,
Be still proclaimed thy sacred Word
And published thy Laws.

Build thou her walls in strength divine
And bid her joys increase:
And let that precious grace of thine
Promote her constant peace.

Then shall the Lord delight to see
The marks of truth and grace;
And on thine altar constant be
The fruits of righteousness.

For thou delightest not, O Lord,
In empty sacrifice;
Nor, for a soul by grace restored
Can offerings suffice.

The sacrifice that pleaseth Thee
Must issue from the heart;
The tear of deep sincerity,
The conscience-stricken smart.

The broken heart, the streaming eyes
The contrite spirit's moans,
O God, thou never wilt despise
While JESU's blood atones.

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EXPOSITORY REMARKS ON GENESIS.

No. II.

VERSE 8.—"*And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.*" From that intimation of the divine presence, whatever it may have been, designated by the expression "the voice of the Lord God," to which, no doubt, Adam and his wife were familiarized, and which they had heretofore welcomed with delight,—from that intimated presence, from that voice, they now recoiled and drew back with horror and dismay. And no wonder; for although that voice was in fact the same voice that had hitherto accosted them with words of blessing, it now appeared to their affrighted souls to be a new voice uttering tones of death and vengeance. And now they discovered in the experience of their trembling hearts, that before any thing was spoken by their insulted God, or any sentence pronounced against them by their injured Lawgiver, they were compelled to plead guilty in the court of conscience, and to quail before the verdict of that inward avenger, who first convinces of sin, and then with that conviction brings in a fearful looking-for of judgment, and of fiery indignation, which shall devour the adversaries. Our first parents remembered God and were troubled. (Psalm lxxvii. 3.) They called to mind the prohibition He had given them, with the

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annexed penalty, and then their own breach of the divine law; and hence the alarm and anguish of their souls. The idea of their Creator's heart-searching eye was now intolerable to them, and the wretched self-convicted culprits sought to flee from the coming wrath by hiding themselves, should it be possible, from God. They considered not that the attempt must needs be all in vain, and also that the farther the criminal recedes from his Maker, the farther off is he from hope of blessing. No Gospel having been as yet proclaimed to the guilty pair, they had no hope set before them, on which they could lay hold in this fearful hour, when the sorrows of death compassed them, and the pains of hell got hold upon them. (Psalm cxvi. 3.) And how then should either of them say. "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son?" No such ingenuous confession could issue from lips sealed by guilty fear, from the heart benumbed with dread, from the soul over which the stagnant chills of an eternal death seemed about to pass. All that the sinner in such a case could do, would be, first in affright to seek concealment, then, brought from his covert, sullenly to despair, accuse his God, and die.

VERSE 9.—"*And the Lord God called unto Adam, and said unto him, where art thou!*" The insulted Lawgiver now proceeded to arraign the criminal, but first "lest the spirit should fail before Him, and the souls which He had made," (Isaiah lvii. 16.) He addressed him with a question, calling him by name, and so intimating to him that his Creator still

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remembered and acknowledged him as the being whom He had recently created in His own image and likeness: (John x. 3. Rom. viii. 30.) so that the inquiry put to Adam, being paraphrased, might imply something to the following effect:—'Adam, from whence this estrangement from thy Maker, and what means this change in thy deportment? Hitherto thou hast been accustomed to rejoice at the sound of thy Creator's voice, (Cant. ii. 8; iv. 16; v. 2,) and to hail with delight the moments of converse with thy God. Happy in the confidence of my love, it was thy supreme joy to commune with me as with a friend. But now thou dost withdraw at my approach, thou dost seek to hide thyself as from a dreaded foe. Declare therefore the reason of thine altered conduct, which gives cause for suspicion, that thy affections are become alienated from Him who called thee into being.' And that the mighty God addressed His fallen creature in some such words of mild and benevolent expostulation we must believe, for otherwise Adam had ventured no reply. His conscience-stricken soul, already in part slain by the terrors of the Law, had for ever taken its flight from God, had it not been restrained by the benign power of "the Father of mercies, and the God of all consolation." The newly-formed human being, apostate as he had proved himself, a rebel, and now under the dominion of another god, whose slave he had become by obeying him, was not to be given over to the full tyranny of the wicked one, nor to the full power of the law of sin and death. The defection of the human creature had been foreknown by the allwise God, nor did He see it good to prevent the triumph of the infernal adversary. He had permitted the

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temptation of His creature to take place, with a perfect anticipation of the result, and had not seen fit to interpose for the rescue of the being formed in His own image and likeness. But yet that foreknown malice and triumph of the wicked one, although permitted to display itself in the speedy alienation of man from God, had in fact been defeated in the divine council, before man had received the gift of life. For we read, that even before the foundation of the world, an atonement had been provided for man's sin, that a propitiation had been devised by "the God of all grace," by means of which the righteousness of God would become manifested "without the Law," that is, without the observance of the Law on the part of man, and without the necessity of the full infliction of the sentence of the Law upon the soul that should transgress its precepts. (Rom. iii. 21—26.) And again, we read of a promise of eternal life given before the world began, and vested in the hands of a divine mediator, by the God who cannot lie. (Titus ii.) Man therefore, unhappy, guilty man, when he had destroyed himself, had still his help, although he knew it not, in God. (Hosea xiii. 9.) Apostate as he was, he was still a child; a child of wrath indeed, according to the feelings of his own alienated heart, (Eph. ii. 3,) but still in virtue of the divine council, and the projected sacrifice for sin, a child beloved. (Jer. xxxi. 20.) And so when the malignant adversary of God might reasonably conclude that his victory over man was achieved, the conquest of the newly-created being was in fact as far off as ever; for the apparently weak and prostrate foe was again to rise with more than mortal vigour, was to be

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made more than conqueror through Him that had loved him, and was shortly to bruise Satan beneath his feet, by the all powerful aid of the God of peace. The human creature, from whose head the crown of glory had fallen, as if for ever, was yet to wear the regal diadem: he was yet to shew forth his Maker's praise. For in His dealings with Adam and his human offspring, God was about to make known unto the powers and principalities in heavenly places, His own manifold wisdom. (Eph. iii. 10, 11.) He was about to make new revelations of His nature according to a preconceived plan. He was about to glorify Himself, Father, Son, and Spirit, by displaying in the face of all worlds, that His wisdom could discover means for the reconciliation of all His divine attributes. That He could be holy, inflexibly just and righteous, hating iniquity, transgression, and sin, and yet merciful and of boundless pity to the sinner. That He could be just and yet able to justify the ungodly, and become the avenger of His own broken Law, whilst at the same time he who transgressed it should stand acquitted before the bar of the offended Majesty of heaven. The human creature therefore, who had shamefully fallen from his due allegiance to his God, was not given over to add sin to sin, so as to depart irretrievably from his Creator, but a divine power checked his downward course, and the voice of the divine Redeemer, saying to the trembling fugitive, "Adam, where art thou," so restrained him in his purposed flight, that he now quitted his concealment, and ventured a reply to the mild interrogation.

VERSE 10.—"*And he said, I heard thy voice in the garden, and was afraid, because I was naked; and I hid*

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myself." Adam replied to the question put to him, but not with the ingenuousness of the real penitent, who finds a sort of solace to his grief in the frank confession and amplification of his sin. He does not say, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: I am a wretched prodigal, altogether undeserving of thy former favour, for I have shamefully transgressed thy Law, and have ceased to honor thee as God. Thou didst enjoin upon me the observance of a commandment, most easy to be observed, in token of my recognition of thy just authority; but I dared to disobey thy precept, and shook off from me the light yoke of thy allegiance. And upon this first breach of thy Law other breaches have ensued. Having ceased to love thee according to the tenor of the first and great commandment, with all my heart and soul and mind and strength; I have also ceased to love, as heretofore, my neighbour, the help-meet, the wife whom thou didst give me, the being whom thou didst create, with myself, in thine own image and likeness, and didst afterwards form bone of my bone and flesh of my flesh. New and horrible affections now agitate my hitherto pure and tranquil heart, and I find within me selfishness, working with full force, "and lust hard by to hate." My sense of shame in the discovery of my change of nature is overwhelming, and finding myself thus naked, thus despoiled of thy sacred image, I have sought, as it were, instinctively to screen myself and my iniquity from the glance of thy pure eye, confessing to myself meanwhile the vanity of the attempt, and the impossibility of flying from the retribution which my sin has so justly merited.' No: such language as this

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did not issue from the lips of Adam, for there was yet no feeling in his heart which could prompt the penitential self-accusing, God-justifying confession. Far from this, although his terror was so far restrained by the benignant words of his Creator as to induce him to venture a reply, he had no intention beyond that of self-vindication. A frank confession of his sin was foreign to his thoughts, and he only sought how to hide his iniquity in his own bosom. (Job xxxi. 33.) He soon perceived, however, that his disingenuous prevarication was of no avail, for the Lord immediately proposed to him a question which admitted of no evasion, and which would at once compel, however reluctantly, the confession of his guilt.

VERSE 11.—"*And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?*" The sinner was now bereft of every subterfuge. by being questioned as to the source from whence he derived his present keen sense of shame and disgrace. For the words, "who told thee that thou wast naked?" may probably be better understood by substituting the pronoun "*what*" in the place of "*who*;" in which case the sense of the whole passage may be thus rendered: 'By what means didst thou acquire this feeling of disgrace in connexion with the fact of thy nakedness: for thou canst not forget that at the first the circumstance of thy being naked was not productive of any sense of shame. I created thee naked, and as such was the case, thou hadst cause rather to glory in that nakedness than to account it as a dishonour, which indeed it was not. But this newly-awakened consciousness of personal disgrace

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in connexion with thy nakedness, proclaims surely another fact, which is this, that thou hast eaten of the fruit of the tree whereof I commanded thee that thou shouldst not eat. Hast thou not then broken the first and great commandment, that of dutiful and affectionate obedience to my law, and is it not from hence that sin now works in thy members, causing thee this new, and otherwise incomprehensible experience of shame? It must be so; and thy conscience therefore bears witness to the fact of the violation of my law: also thou art already making full proof in thyself of a truth which will be abundantly manifested in the future history of thy descendants; for in them it will be seen on an extended scale, that disloyalty to their Creator is linked with innumerable forms of moral evil, and that ceasing to love and honor me their God, they will become, in and to themselves, "hateful, and hating one another." (Rom. i. 28—31. Titus iii. 3.)

VERSE 12.—"*And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*" Adam was evidently far from feeling anything like true repentance for his sin when he presumed to address his Creator thus, for in this reply we cannot but discern indications of sullen rage, and a daring purpose of casting his crime upon his Maker. But first let us notice the disruption of the ties of generous affection which at the first bound him to his wife. He must have known that "the woman, *being deceived*, was in the transgression," (1 Tim. ii. 14.) and that he himself "*was not deceived*," and consequently, had sinned with a yet higher hand against God, but nevertheless he attempts to lay the whole blame of the unhappy transaction upon the

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woman, concerning whom he ought also to have remembered, that as she had herself eaten of the forbidden tree under a mistaken idea of its virtues, so she had probably under the influence of affection to her husband, wished him to partake with her in her supposed new advantages. His conduct therefore was alike base and unmanly, and proved clearly that the first holy and virtuous relation between the sexes had ceased to exist: selfishness was now enthroned in Adam's heart, and love had no longer any dwelling there. And next, let us observe the insolence of his recrimination upon the God who had convicted him of sin; for his words will not be strained, if we paraphrase them thus: 'I cannot deny that I have eaten of the tree, of which thou didst command me not to eat; but know also that the woman, the help-meet thou didst thyself provide for me, that she gave me of the fruit; and judge therefore whether I do not stand excused. For, but for that last, and as I supposed, best gift of thine, I had remained without sin. But for the companion whom thou didst form, because thou didst affirm that it was not good that I should be alone,—but for her, I had not disobeyed thy precept. If then I have transgressed, behold my exculpation! Without that treacherous gift, without that seeming blessing, which has proved to be the deadliest curse, I had remained upright, had not trembled at thy voice, nor sought concealment amidst these trees.'

Occasion has been taken from time to time to call the reader's attention to the comparisons instituted by the Apostle Paul between the first man and his antitype, the Lord Jesus Christ; and perhaps we may here, without impropriety, institute a contrast

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between Adam and Him whom he prefigured. And how striking is this contrast! He who was of the earth, earthy, endeavoured to lay his sin upon his wife, and would fain have vindicated himself at her expense: but the Lord from heaven takes upon Him the iniquity of us all, of us his bride, the Church, and is made sin for us, that we may be made the righteousness of God in Him. It was for our sin imputed to him by the Father, that the Lord Jesus stood arraigned as a criminal before the judgment-seat of God; nor did He refuse to bear the load of His people's guilt. He was the good Shepherd, who laid down His life for the sheep: the Shepherd, the man that was the Lord's fellow, (Zech. xiii. 7.) against whom the sword of the Lord was called on to awake, not that the sheep might be scattered, but "to gather together in one the children of God who were scattered abroad." John xi. 51, 52. And then again, let us contrast Adam's attempt to cast blame upon his Maker, with the zeal of the Lord Jesus in the vindication of His Father's glory. In this particular also he is to be the admiration of His people, and the bright example they are to strive to imitate. It was He who could say, "the zeal of thine house hath eaten me up;" and again "my meat is to do the will of Him that sent me, and to finish His work," "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And what was that work in which the divine glory was so involved, what the work that Jesus delighted to accomplish? It was the rescue of His bride, and this at the cost of His own humiliation and death, from the captivity of sin, from the power of the wicked one, from the law of sin and death, from all the varied woes

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that had become the inheritance of His alienated spouse.

VERSE 13.—"*And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat.*" The injured Lawgiver proceeded now to address the woman, but no words of overpowering terror issue from His lips. He says only, "What is this that thou hast done!" Not that these words were not fearful in a high degree, for they were well calculated to arouse the criminal to an alarming sense of her guilt, but yet in judgment the Lord remembered mercy, lest as before observed, "the spirit should fail before Him, and the souls which he had made." And truly had not the mighty God addressed His unhappy creature with a due consideration of her frailty, in tones of mitigated severity, she must at once have perished at the breath of His rebuke: the angry voice of God no man can hear and live. Ex. xx. 18, 19. It does not appear, however, that the compassionate forbearance of the insulted Lawgiver, produced any good effect upon the woman, save that of enabling her to support in some degree the presence of her Judge; for following the disingenuous example of her husband, she made no frank confession of her guilt, but rather endeavoured to transfer her sin to the wily serpent, as though, because he had beguiled her, her offence was the less blameable. And more than this, in referring to the serpent, it is probable that she intended to make an indirect attack upon her Maker, who was also the Creator of the wily creature who had beguiled her to her ruin; implying, that it was strange that the serpent should have been endowed with so rare a subtlety, and permitted to exercise it to her destruction,

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as it would have been easy for the Creator to withhold from His creature gifts which He knew would be abused, or at least to prevent the entrance of the subtle tempter into the garden of Eden, which, it might have been supposed, as it was planted by God especially for man's use, would have been kept free from the incursions of such a crafty enemy. And truly the posterity of the first pair, when convicted of sin, have often adopted the same line of defence to which their first parents resorted, and have replied against God, impiously retorting, "Why hast thou made me thus?" and "Why doth He yet find fault?" for "Who hath resisted His will?" Rom. ix. 19, 20. On the other hand, the language of the enlightened sinner who is brought back to the obedience of faith is ever this: "Let God be true, and every man a liar, as it is written, That thou mightest be justified in thy saying, and mightest overcome when thou art judged." "Is God unrighteous who taketh vengeance? God forbid, for then how shall God judge the world?" Rom. iii. 4—6. For the renewed mind can no longer conceive thoughts of blasphemy against God and His ways; it is not inclined to arraign His counsels, but stedfastly reposes in the wisdom and equity of the divine administration, fully assured that the Judge of all the earth must needs do right.

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ON THE SIGNS OF THE TIMES.

Our Lord Jesus Christ in that touching discourse contained in the xxivth chapter of St. Matthew, and in the xxist chapter of St. Luke—after giving a prophetic account of the troubles which were coming upon the earth, concludes with this short but solemn admonition, "Watch." In this word we have a twofold direction. We are enjoined to look for the coming events which precede, and usher in the glorious advent of the Son of God: and we are also admonished to watch over our own hearts in order that sensuality and worldliness may have no place in them. We have much need to rejoice that the subjects of prophecy are no longer overlooked or passed by with the imputation that they are difficult to be understood or unprofitable subjects of study. The subject is now propounded from the pulpit and the press, and the interest of the people of God is awakened. We are told to look at the preaching of the Gospel in many nations; the exaltation of the Papacy; the declining condition of the Turkish empire, the growing sympathy and interest evinced by Christians in behalf of the Jewish people —all which are signs that the time is not far distant when Israel, the outcast of the nations, and the despised among men, shall return to their own land. Yes, we now rejoice in the hope of the speedy coming

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of Christ, as the glory of Israel and the King of the whole earth.

The ministers of the Gospel, (whose eyes have by the grace of God been opened to see this glorious truth,) are also zealous to propose the coming of Christ as a motive for holiness and watchfulness, and thus every means seems to be given to us "for growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." In the midst of these many privileges, one "sign of the times" is too much overlooked; yet it is one which should not be devoid of interest to those who desire to be made like unto Christ, and to do His will in all things. We read (Matt. xxiv. 12.), "Because iniquity shall abound, the love of many shall wax cold." If we compare the state of the first Christians as described in the Acts of the Apostles, when "all that believed were together and had all things in common," when those that believed were of "*one heart* and *one mind*," when the language of the unbelieving world was "See how these Christians love one another;"—compare this, I say, with the state of Christianity now—our many divisions are a stumbling-block to the world, and our continual jealousies and heart-burnings, deter many inquirers after the truth, and they turn away from the Gospel, because we exhibit it so often in an unamiable light. If we look around on the professing body of Christians, surely, we shall be led to say, "This prophecy is now being accomplished." "The love of many waxes cold:" and if we ask the reason, the text supplies the answer, "Iniquity abounds."—Iniquity in the form of worldliness and vanity, has crept into the Church, and attempted to deface the fair image of Christ. In these days of

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peace and security, when Christians are preserved from outward persecution from the world, they have forgotten that the world is still the enemy of God, they have courted its applause, copied its manners and maxims, and attempted to unite the service of the world and that of God. Christians now are no longer designated a peculiar people, but they have taken to themselves the appellation of the "religious world," a title which but too aptly describes their state. We may perhaps argue that the different circumstances of the times in which we now live, do not require us to make the same sacrifices, or live in the same seclusion that the first Christians did:—True:—we are not now required to sell our possessions and goods; yet the spirit of the Gospel has not changed, the precepts of Christ are binding upon His disciples in every age and throughout every clime, the marks which He said should distinguish them—"Separation from the world, and brotherly love," neither time nor circumstances can alter. The worldliness of Christians is particularly manifested, when they meet together. In our large towns and fashionable watering-places, parties called religious, are as frequent as worldly assemblies, and a great resemblance exists between them. In both we remark vanity and I may say immodesty in dress: display, luxury, and extravagance, are observable on the table, and in the house. The first Christians delighted to meet together, that they might talk of the wonderful works of God, and the praises of their Redeemer; but now the usual topics for conversation in the "religious world," are the business of the day, dress, the affairs of the court, the politics of the nation. Some, however, desire

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more profitable subjects of discussion, and they speak on the errors of Puseyism, the progress of societies, the speeches delivered at the last missionary meeting, &c. Each will endeavour to bring forward that which may most interest him, or on which he can speak the best, forgetting that conversations only verging on religion do not edify, and that all which tends to exalt the creature, does not glorify God. But there is yet one more evil on which I must say a few words, (though on writing on this subject, I may attach the censure of it on myself,) I allude to the censorious spirit evinced by Christians. Whilst men of morality and respectability dare not speak against the worldly reputation or honor of their neighbours. Christians appear to take delight in "biting and devouring one another." How many precipitate censorious judgments are formed respecting the spiritual state or attainments of others; if their opinions do not exactly coincide with our own, how often do we turn away from them with contempt! And then, "search out iniquities," rather than seek for what we can find in them according to the mind of Christ. It is our duty to reprimand all sin, to admonish one another, if we feel they are holding opinions contrary to the word of God; but in doing so we have much need to watch over our own spirit, to pray for grace, that we may have the glory of God in view, not the gratifications of our own pride. How often are the "little ones of Christ" wounded, and discouraged, by the unchristian way in which those who are considered "fathers or mothers in the Church," reprove or exhort them! What disgrace is brought on the name of Christ by these same professors, when they are heard to speak

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with complaceney of the faults or injudiciousness they have observed in others, comparing it with their own better judgment, conduct, or discernment. Surely now, instead of following the Saviour's injunction, to take the lowest room, each one is seeking to appropriate the highest unto himself. Instead of bearing all things, enduring all things, we are prejudiced against those who we think do not sufficiently appreciate us; we are envious if others are considered to have attained to greater holiness, or are made more useful than ourselves; we are jealous if others are more esteemed by our friends, or if their opinion is consulted before our own. We are bent on "seeking our own," not another's good. This is a sad picture, but before we condemn it, or turn away from it, let us enquire whether it is not too true? Our Blessed Lord said, "out of the abundance of the heart the mouth speaketh;" therefore let us examine our hearts, and see if we are suffering any sin to remain there. If our lives are too much in conformity with the world, the evil must spring from the heart. Let us enquire if in these days of missionary exertions, church-building, &c.; we have not been inclined to look at these, and forget the work required in our own hearts: whilst raising the outward structure, have we not omitted the purification of the temple within? In our zeal to attend the ministry of those who are preaching the pure Gospel of Christ: in our delight in attending the ordinances of the church, and religious meetings; have we not too much rested on these, and neglected private reading and prayer? In our conversations and discussions, to bring others to the knowledge of the gospel, have we not frequently omitted to show all meekness and

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forbearance, gentleness and kindness, to mortify our lusts and subdue our evil tempers—and to let our light shine before men, that they, seeing our *good works*, may glorify our Father which is in heaven? In our joy and delight at the doctrine of the second advent of Christ, have we not been too much carried away by excitement, and the examination of outward things? In contemplation of the glory that shall be revealed, have we not forgotten that if we would wear the crown, we must bear the cross; and that it is by self-denial, humility, and obedience, we are made like unto Him, who was "perfected through suffering?" If we are faithful with ourselves, I think many of us must be led to acknowledge and lament that by an unholy conversation, we have given "occasion to the enemies of God to blaspheme." If we would be a people, prepared for the Lord: if we would be found amongst the number of those "in whose mouth there is no guile;" we "must search and try our ways, and turn again to the Lord." We must spend more time in private meditation and prayer, and less in the exciting assemblies of the "religious world." We must feed upon Christ, and seek to have a fuller communion in His sufferings and death. We must seek to live more "the hidden life" of faith, realizing that we are "crucified with Christ." If we abide in Christ, the fruits of the Spirit, love, joy, and peace, will be nourished, and grow up in our hearts. By so doing, our souls will be strengthened, and enabled to meet, and resist the trials, and temptations of this ensnaring world, in our intercourse with it. The love of Christ will direct our actions, and grace will be poured from our lips. Thus "all men will take knowledge of us that

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we have been with Jesus;" and "they of the contrary part will be ashamed, having no evil thing to say of us; and thus shall we 'glorify God in our bodies and our spirits which are His.'" For our encouragement, let it be remembered, it is not said that *all* shall wax cold; therefore we may strive to be of the number of those, who are called not only out of the profane world, but from the body of lukewarm professors: thus we may be numbered amongst those few, of whom it is said, "they have not defiled their garments, and they shall walk before me in white, for they are worthy."

C. M.

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MARY SPENCER.

A TALE FOR THE TIMES.

"Evil men and seducers shall wax worse, and worse, deceiving and being deceived." 1 Tim. iii. 13.

CHAPTER I.

"But he who knew what human hearts would prove,
How slow to learn the dictates of his love,
That, hard by nature and of stubborn will,
A life of ease would make them harder still,
In pity to the souls his grace designed
To rescue from the ruins of mankind,
Call'd for a cloud to darken all their years,
And said, 'Go spend them in the vale of tears.'"—COWPER.

"HUSH! Edward, hush, Mamma is still sleeping one quiet pleasant sleep; come and see how pale and sad she looks; it is very long since she slept so soundly before, and her own little Edward will sit quietly by me, and not disturb her with his noisy play."

This gentle admonition was addressed to a little boy about six years old, who, tired of the restraint which his young and joyous spirits had endured for nearly half an hour, had just mounted a superb rocking-horse, and was beginning to enjoy his elevated position, and the rapid motion of his favorite

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toy, when his sister's voice arrested his course, and sliding gently from the saddle, he once more placed his stool by her side, and sat quietly down to look over for the third or fourth time, the picture-books with which she vainly tried to amuse him. Again and again his lips would part, and some question about to be asked in a loud whisper was checked by Mary's placing her finger on her own lips and pointing out the beauties of the colored pictures with redoubled zeal: but it would not do—Edward had seen mysteries in the house which his young brain could not solve, and pushing the tiresome books from him, he looked up in his sister's face, and said—"But Mary, will that dark cross man take away all our beautiful things, and this nice house, and give my rocking-horse away to some other little boy—and will be put my own dear Papa into prison? Bateman says he will."

Mary's eyes filled with tears, and drawing Edward on her knee, she whispered, "No, Edward, the cross dark man cannot hurt poor Papa, for God will soon take him away from this sad world, to his own bright happy home in heaven, where he will have no more cough—no more sharp pains, and restless nights, but "God will wipe away all tears from his eyes." But his body must rest in the grave, Edward, till the resurrection morning—that beautiful resurrection morning," Mary repeated, as if the star of hope from that goal of all her young wishes shed such a light over her future paths, that she saw not the thorns, and the weariness of the way, but was gazing with a feeling of present possession into that "city which hath foundations," when Edward recalled her to earth by repeating the rest of his question. "But

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Mary, must I give them all my nice playthings, and shall we leave this large house, and live in a little cottage like poor old William Dalton's?"

"We must go away from our happy home, Edward, and be content to give up some of those good things, which God has lent us so long: but God will not leave us; he can make us as happy in our little rooms with their poor furniture, as if we were still in our own comfortable house, and had carriages and gay clothes, and many servants to wait upon us: but do not cry, Edward, you must not be a foolish little child any longer, but learn a great many useful things, and then you will soon grow up to be a man, and take care of dear Mamma when Papa is in heaven."

There was something in the latter part of Mary's speech, that checked the half-uttered sob, which betrayed the depth of poor Edward's childish grief. Perhaps it was the promised manhood—some budding idea of the self-importance contained in those words, "when you are a man," that buoyed up his infant mind with the same kind of excitement which the planning of a new game, or the expectation of a prettier toy would have occasioned. Perhaps it was even the novelty connected with the idea of small rooms, and other garniture. Whatever it might be, we know not—little Edward himself knew not, but his fancy was amused and his tears dried, before his mother awoke from her short but refreshing sleep.

The father of Mary and Edward Spencer, was the only son of a gentleman, who, after squandering away a large property, died suddenly, leaving his son to begin life with a very small capital. By the wise arrangements of his guardians he was brought up to

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a mercantile life; and diligence, aided by the blessing of an overruling Providence, fixed his station among the most substantial merchants of the land, before he had completed his thirtieth year.

At this time Charles Spencer attended the ministry of a deservedly popular preacher in the metropolis —one whose life was the echo of his pulpit discourses. The young merchant heard the word with gladness, and welcomed with joy the news of salvation through a Saviour, to whose service (while he listened to the heavenly oratory with which —— pleaded his master's cause) he felt he could gladly devote every faculty of his being. Nor were these feelings altogether transient; the busy world into which he plunged the next day wore off the brightness of their fervour, while worldly, ambitious, and selfish motives of action too often won a temporary dominion in his bosom; but Spencer was convinced that he was a sinner, and in the seclusion of his closet sought Him whom to "know is life eternal," while in public he upheld the cause of truth by appearing at meetings convened to send the Gospel to the heathen, and by contributing largely to the funds set apart for that purpose. But though sincere, Spencer's faith was feeble, and consequently his victory over the world was incomplete. Grains of precious metal there were indeed, mixed with the sparkling ore of his profession, and the furnace was heating which should try and bring forth the gold.

He married a beautiful portionless girl, who had been brought up among those that fear God; she pursued her humble duties in the home of her widowed mother, and her useful ones among the children of the poor, scarcely troubled by one wandering or

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ambitious thought, till she consented to become the wife of Charles Spencer. Her union with him raised her at once to rank and affluence, and the prosperous pair drove in their new barouche up the long shaded avenue that led to the porch of their country seat, their hearts insensibly swelling with emotions that threatened hard to root out those principles of godliness and humility which had been planted in the mind of each. The costly decorations of Elton Hall; the thickly wooded demesne; the gardens laid out with exquisite taste; the hot-houses stocked with rare exotics, invited them to spend the summer months in luxurious repose, and when the anxious excitement of some new speculation called Spencer back to London, a princely mansion in B—— square threw open its doors for their reception, and the soft carpets, the luxurious couches, perhaps even the very motto on the ancient crest, contributed its quota of aliment to "the pride of life," which struggled hard for the mastery in Spencer's breast. A few years passed on in this manner, yet did not his efforts for promoting the kingdom of God cease. An excellent school was built and endowed near Elton Hall, and a Scripture reader engaged to read the word of life to the unlearned inhabitants of the neighbouring village: contributions to every sound religious society were doubled, but all the while Spencer was verifying the words of him who "knew what was in man," "How hardly shall a rich man enter into the kingdom of God!"—his heart fluctuated between two masters: till at length the chastisement came—long, heavy, and severe—ending not till it drove him to follow the Lord fully. The first warning stroke was

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gentle; some trifling speculations failed; then came the news that a ship laden with rich merchandize was wrecked and the whole cargo lost. In this vessel Spencer had a stake of considerable value, and his spirits, weakened by the effects of a feverish cold from which he had for some time suffered, gave way for the first time. A dark foreboding of the future seemed already to press upon him. The cold attacked his lungs, and warned by a dry short cough, he prepared with his Ellen, and their two children to seek a milder climate, and a clearer sky.

In order completely to divest his mind of every care that might render void the salutary purpose of his sojourn in a foreign land, Spencer committed the entire management of his present harassing concerns and important projects, to his partner Mr. Thornton, who besides being a zealous and skilful colleague, appeared to possess the additional qualifications of a faithful friend; and the readiness with which he took the whole toil off Spencer's mind, seemed to the poor invalid the noblest proof of sincere and ardent affection.

Early in the summer of 18—, the travellers arrived at the village of D——. They preferred this secluded spot to the gay resorts frequented by those who have to seek health in a land not their own, for here they could dwell under the influence of a sunny sky, and balmy atmosphere, and enjoy complete repose unbroken by the presence of worldliness and fashion.

Mary Spencer was about twelve years old when her parents brought her and their infant son to D——, and through the whole course of her future life, she looked back upon her residence in this

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lovely spot with holy thankfulness, and remembered the lessons learned there in many an hour of sorrow and temptation.

The house in which her parents resided, was only separated by a grove of olives from the humble dwelling of Pastor Le Brun. He was one of those devoted ministers of the Protestant faith so often to be found in the south of France, who live among their beloved flocks upon a pittance which will scarcely provide the necessaries of life, and seldom wish for its expensive comforts. When Mary was sufficiently accustomed to the language fully to comprehend and appreciate the beautiful lessons which he taught, it was her greatest delight to sit and listen while Le Brun told of those whose holy lives and martyr's deaths made the surrounding country appear like sacred ground to her young and aspiring mind. Sometimes he would point to the distant ridge of the High Alps, scarcely visible to their earnest gaze, and tell of the dark and gloomy valleys which lie embosomed among those vast mountains, and which afforded a hiding-place to the people of God through successive generations. "The inhabitants of the valleys," he said, "like their Vaudois brethren in the faith, remained true witnesses for God when all Christendom had gone after idols: and when the cruelties practised by Louis the Eighth drove the suffering Albigenses from their own troubled towns and villages, they too received a brother's welcome to the storms and long lingering nights of those wild fastnesses." He would then describe some among the mountain villages with which he was familiar, till the name of many a hamlet built on the edge of the snow-covered precipice, or hid

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in the deep and rocky glens, was treasured up in Mary's memory, coupled with a deep veneration for that beauty of holiness which had adorned so many of the martyred peasants of St. Louis and Fressiniere. While Le Brun spoke of those "of whom the world was not worthy," he did not fail to set before this little child the errors of that system of religion still dominant in his native land. Le Brun loved his Romish brethren with a love utterly unknown to those who would flatter them to sleep in their errors, and hide from their eyes the fearful mark of the beast till it is too late to remove it from their foreheads with the all-cleansing blood of Immanuel. He loved their souls, and had often risked health, and home—yea, even life itself, in the endeavour to snatch one Roman Catholic from the fearful gulf over which he was hanging; and he loved Mary's soul and knew that it was safe and very right that she should be warned of a creed, whose corrupt doctrines are often rendered attractive to the young by the veil of fiction and romance thrown over them, while they renounce the foundation of all true religion, "Thou shalt have none other God but me." But he did not stop here; he knew that Mary might number herself among Protestants, might abhor the name of Popery, and all the while her own heart be at enmity with God, and he took earnest and persevering pains to teach her the laborious duty of self-examination. "Never rest satisfied, my child," he would say, "with learning to cry Lord, Lord, and to speak the language of his people; the barren fig-tree threw out enough of such leaves, and looked as comely as his fellows, but the good tree must produce good fruit."

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His precepts sank deep into Mary's heart, and though often saddened by finding a canker concealed in the motive of her best actions, she gradually learned the glorious lesson, to count all her own doings "but loss, for the excellency of the knowledge of Christ Jesus her Lord." She clung to his cross for all her salvation, and while her thoughts continually communed with Immanuel, she became a settled and consistent Christian; soothing her dying father's sorrows; often whispering words of high and heavenly hope, that met at first but a feeble response in Mr. Spencer's backsliding heart; but soon he too was able to call the gnawing pain and distressing weakness—"Our light affliction which is but for a moment."

And Mary shared all her mother's cares; she watched with her by the restless bed of their beloved invalid through the long midnight hours. She chose also to become the sole attendant of her little brother, that he might not be left to the care of the servant whom they had hired in Paris, and it was at this time that she began, young as she was, to endeavour to train Edward up for future usefulness and for eternity.

After a residence of some months at the village of D——, Mr. Spencer's physicians advised him to leave the spot he had chosen, and visit Italy, or some other part of the south of France more celebrated for its salubrious climate, but strange and perplexing rumours from England detained him at D—— till the winter was too far advanced to admit of his travelling to any distant part of the continent; or, what he now most earnestly wished, returning home to his native land.

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Days and weeks passed on in painful suspense, and still tidings would occasionally reach him that his affairs were not in the prosperous state they once were: that heavy debts were incurring, and losses sustained, which a little prudence and forethought might have prevented. But though painful doubts would sometimes force themselves in, in spite of Spencer's confidence in his partner's skill and good faith, he always ended by saying, "Thornton, though not a religious man, is honour itself; my property is as safe with him as in my own hands. I know he would not deceive me."

Thus the frequent warnings of real friends were regarded as officious, and even calumnious, and returning spring found Spencer still at D——, a fearful cough daily wasting his life, and scarcely strength left to return to London, when suddenly all remittances from England stopped, his letters addressed M. Thornton, Esq.—— —— street, returned to him, and he prepared with an aching heart to accomplish his journey by short stages, the money in his hands barely sufficing to cover the heavy expence.

The mournful party arrived at their mansion in London early in the month of May, and found that Mr. Thornton had by foolish and dangerous speculations involved the firm in immense debt; that after vainly endeavouring to extricate himself from embarrassment, he had at last absconded with a large sum which was now wanting to satisfy the demands of impatient creditors.

The blow fell heavily upon poor Spencer, but his faith was clear enough now to see the Lord's hand working through the second cause, and he bowed meekly to the stroke which he could not turn aside.

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He made indeed a faint effort to stay the total ruin, but in vain; his health and energies were gone, and four months after his return to London he was carried from the scene of distress to an obscure lodging, and on the morning when our story begins, large placards were posted in the windows of No.— B—— Square, giving notice of a Bankrupt's sale.

CHAPTER II.

"And you and I shall surely stand
With Christ, on Zion's hill."—ANON.

WHEN Mrs. Spencer had accompanied her husband to the lodging which was now his only home, she returned for a few hours to make some necessary arrangements, and collect her own and her children's wearing apparel, but wearied out with painful exertion, and intense grief, she sought for the last time her own boudoir, and throwing herself upon a couch, fell into a gentle slumber, from which she was roused by Mary's appeal to little Edward; "You must take care of poor Mamma, when Papa is in heaven."

The words fell heavily upon her heart, but she subdued her grief for the sake of her children, and rising hastily from the couch she said, "We must go now to poor Papa, and we will all nurse him, and take great care of him, and perhaps,"—she could not go on, for the hope which should have followed that "perhaps" was utterly vain. But she was now

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impatient to rejoin her husband, and even reproached herself for the delay of that short slumber which wearied nature had forced from her self-devotion.

While she hurriedly prepared to set out, forgetting at once the sorrow that oppressed her, and the comforts she was leaving behind, in the almost joyful feeling of being again by his side—administering again to his comfort, Mary found one moment to steal into her father's library, and take a mute farewell of books that had been her favorite companions during many solitary hours since their return from France.

Through the mournful course of those four months, her privilege of watching, and waiting upon her sick parent had often been suspended, while he was engrossed to a degree far beyond his fast sinking strength, with the vain effort to save the wreck of his fortune, or in sad consultation with her mother upon some plan for the subsistence of herself and his children, when he should be taken from them: and now she looked wistfully at several half-finished volumes, and almost longed to take them with her. "They are no longer ours," she said, and turning resolutely away to overcome the feeling of covetousness that was rising within, she walked towards the hall-door, and followed her mother into the hackney coach in which Edward was already seated.

They drove slowly through one long street after another, till at length they turned into one in which the houses were lower, and meaner than most of those they had previously passed. At the door of one of these the horses stopped; it was opened by faithful Bateman, whose affection for his master would not suffer him to resign his charge, until the arrival of

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Mrs. Spencer and her children rendered his services no longer needful.

Edward, whose prattle had not ceased during their drive, became suddenly silent, and walked along the narrow passage, and up the dingy staircase without uttering a word. Bateman led the way into a room on the second floor, and there by the light of a few coals, propped up in an old arm-chair, sat poor Spencer; his head was bowed on his breast, and a terrible fit of coughing prevented his returning at once the tender salutations of the beloved ones who stood around him.

Mrs. Spencer's strength gave way, and she sat down and sobbed bitterly, while Edward hid his face in his mother's lap, afraid to look round the gloomy room. Mary alone retained energy sufficient to cope with the griefs of that mournful hour; she could not soothe her mother, but her heart arose in prayer, and recollecting that the flickering light which played upon the discoloured walls, and the confusion with which the little furniture they had was huddled together, must necessarily increase the depression of those she loved, she prepared with eager hands to give an air of cheerfulness and neatness to their humble abode. She chose a large log of wood from among the scanty fuel laid up for their use, and throwing it on the fire, soon kindled a pleasant blaze. A few cups and saucers were next carefully washed and placed upon the table. The boiling kettle and bright light soon gave a sense of comfort to the sufferers, and Mary had the satisfaction of seeing her mother and Edward seated at the table, partaking with thankfulness of the frugal repast she had spread for them.

A small yearly sum that had been settled upon

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Mrs. Spencer, for her own private expenses, now served to keep them from actual want, but it was not enough to provide any of those luxuries, which become necessaries to a frame worn out with the torture of disease; and Mary wondered that all those kind friends, who used to smile upon her when she was a very little girl, and look so loving, and affectionate, did not come near them now, or think of her poor father who was dying, and wanted many of those good things which he had freely shared with others, in what she just then called brighter days. She did not know that her father had himself carefully concealed the adverse state of his circumstances from his one or two real friends, until his removal to this obscure lodging rendered their diligent search for him unavailing; and she did not know that many who had smiled upon her in the days of prosperity, would turn away their heads now, if she was walking along the dirty pavement of the narrow street when one of their carriages passed by. But she soon learned to call even these days of sorrow bright days, for she was awakened the next morning by the low sound of some one speaking in prayer. She listened and heard her father say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." He paused for a few moments and then said again, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

He was again silent, and Mary rose softly from the little bed which she had spread for herself in one corner of the apartment, and went into the sitting-room to prepare for the duties and trials of the day. Mary's preparation was a sweet and holy

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one; she fell on her knees and worshipped the God of her salvation, trying to thank him for his mercy to her dying parent, though a burst of almost joyful tears was the only expression she could use for some time; but the calm of true devotion returned, and after earnestly seeking forgiveness for the past, and more grace for the future, she opened her Bible and was eagerly drinking in its consolation, when her mother came into the room. Mary flung her arms about her neck, but neither of them could say much, and each to hide her tears from the other, began to make some preparation for their breakfast.

Little Edward was still sleeping, and Mary leaning tenderly over him, hesitating whether she would disturb the pleasant dream, which the smile upon his young countenance told her he was enjoying, when her father softly pronounced her name. She was at his bedside in a moment, and she thought his countenance was changed since she looked at him a few minutes before.

She trembled violently while obeying his request that she would call her mother, and Edward. "I am going now, Ellen," he said, as his poor wife knelt down, and took his cold hand in hers—"but do not weep, my beloved, or think of me as if the grave held your Charles; this poor frame must rest there for a little while—a very little while, Ellen, waiting the glorious resurrection." He stopped, and Mary held her breath to hear if her father still breatbed; but in a few moments he went on in broken sentences, not addressing either of the beloved mourners around his bed, but speaking as if the visions of prophecy were passing before his mind, and already excluding every terrestrial thought;—

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"His feet shall stand upon the mount of Olives"—"This corruptible must put on incorruption"—"Caught up to meet the Lord in the air"—"The inhabitant shall no more say I am sick"—Then opening his eyes, he turned them with an expression full of love upon his children, and said: "We shall meet in that glorious city, my darlings: perhaps your journey may be a long and weary one, for you are very young, or perhaps the Lord will come in the clouds of heaven before many years roll by, for all things seem hastening to that happy day; but whichever way he leads you, my beloved ones, we shall meet in the new Jerusalem—the city of our God. Bring your Bible, Mary, and read of it once more while I can hear it with you;—but haste—haste—I must not tarry long."

Mary could scarcely summon strength to obey the precious command, but she found the 21st Chapter of Revelation and read as distinctly as her sobs would permit;—"And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

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Mary read on in the strength of the effort with which she had subdued her sobs to obey her father's wish, but when she looked up, she saw that his head had sunk back again upon his pillow, and kneeling down beside her mother, she drew the terrified little Edward close to her side, and continued in mental prayer with her eyes fixed on her father's changing features, till at length the dying man said, "Fight the good fight of faith, lay hold on eternal life." The latter part of the sentence became less audible, and when it was uttered, Charles Spencer had passed from this troubled scene to join "the spirits of just men made perfect."

We need not linger long over the mournful hours that intervened between the moment of death, and the day when that worn body was committed to its humble grave.

The grief of the poor widow was deep, and though in some measure sanctified, it wore a character of hopelessness that almost threatened at once to snap asunder the frail cord of her own life, and thus leave her children orphans indeed. Mary's sorrow was truly hallowed; for some days after her father's death, she felt and spoke as if she had already done with earth, though still keenly alive to every thing however minute, that affected the happiness or comfort of her dear fellow mourners. She did not seem to feel her own privations, or to admit one care for the future. With the eye of faith she saw that holy city, as if her feet already touched its threshold; and the person from whom they rented their lodgings, told her neighbours, that, "the dear child would soon follow her father; she was not for this world, but was already ripe for glory."

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But so it was not—Mary was destined for many long years of trial and usefulness in this world, and surely an early meetness for heaven must be the best preparative for doing our Saviour's will on the road thither. It seemed as if her Father's love had provided a miraculous feast of peculiar communion with the Lord, and had given her a more vivid sight of his glory during these few days, saying to her as the Angel did to Elijah of old—"Arise and eat, for the journey is too great for thee."

Edward was too young to feel those deeper pangs of grief that increasing years always bring, even to the young and happy-hearted; but he understood that his dear Papa would not speak to him any more, that he could not smile upon him now, and that in a day or two he would be laid in the cold earth; Mary tried to teach him that the happy spirit was with the Lord Jesus Christ, but he did not seem fully to comprehend how that could be, and he looked wistfully at the bed, and the lifeless form, and laying down his head on his little arms, he cried himself to sleep, and as Mary gently laid him down on her own bed, and spread a light covering over him, she prayed that her Edward might be dedicated to the Lord from that hour, and that she might be strengthened to aid her mother in training him up for the service of the Holy One.

Four days after the death of Mr. Spencer, a mourning train issued from a humble door in ——— Street. Mrs. Spencer and Mary, attired in some half-worn mourning which was left among the remains of their once ample wardrobe, followed the coffin, leading little Edward by the hand. The expression of their grief was veiled from the public

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eye, by the friendly hood which custom has provided for scenes like these, and they did not see the equipage which drove past just as they reached the gate of the church-yard; but Edward's eye was attracted by a lady who looked out of the carriage-window, and calling her coachman to stop, beckoned to a little boy who was following the funeral at a distance, and after asking him some question, desired her servant to drive on again.

At this moment they were met by the minister of the Gospel of peace, and Mary's heart beat high when that holy greeting broke on her ear;—"I know that my Redeemer liveth, and that he shall stand at the latter day upon this earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

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A VINDICATION.

NOT wishing to occupy the pages of the Christian Lady's Magazine any farther with discussions of the kind, the Editor has published in a separate form a summary of her views on the perpetuity of some things connected with the people of Israel, which are generally held to be abrogated; but since that pamphlet went to press she has seen a passage in a work just published, bringing so very grave and so very unjust a charge against her, in connection with this periodical, that to leave it unanswered would appear as a tacit acknowledgment of having merited an accusation which she, as a Christian, utterly, and indignantly too, casts off.

The passage in question appears in a work entitled, "The fundamental Principles of Modern Judaism investigated." The author is a Jewish Gentleman who, having been born and educated in Poland, was led to investigate and to embrace the Christian religion, and, coming to England, was received into the Society's establishment at Bethnal Green; thence entered at Trinity College, Dublin; and is now, we perceive, looking forward to ordination in the Church of England. The "fundamental principles" investigated in this book are the rabbinical doctrines, or rather the doctrines of certain rabbis, concerning the Phylacteries, the Fringes, and the M'Zuzah, or inscription on the door-post; and cer-

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tainly the ardent zeal of Mr. Margoliouth's attack upon these things is very striking. This, however, is not the point to be noticed here; it lies in the following passage.

After-reiterating, and that we are sorry to say in a most irritating tone, and in a sense in which *he* never dreamed of using it, the term "Idolaters" as applied by the Rev. Hugh M'Neile to the Jewish people—after roundly charging them with worshipping their fringes, and passing a severe sentence upon the nation of Israel, the author thus turns upon a very humble, but very honest and devoted ally of theirs. "Strange to find, however, there are good and pious Christians, who profess to love the Jews, and would yet conceal from their view their precarious state FOR FEAR OF HURTING THEIR FEELINGS; and would even insist that the converted Jew, who is taught by the Spirit which giveth life, and not by the letter which killeth, should still wear the fringed garment (See *Christian Lady's Magazine* for May, 1843, p. 438—447,) which the Rabbis have so adulterated, that it must have become an abomination in the sight of God. We know of a truth, that the Lord does not delight in the performance of ceremonies which became abused, though He himself ordained them. Thus we find, "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands to tread my courts?" Isaiah i. 11, 12. Now we find all these ordained in the law of Moses by God Himself, in the most unequivocal

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terms, but, alas, the children of Israel deviated from the right motive, and the giver abrogated it, and promised a new covenant, for the old they did break."

Now, in this extract, there are three things comprised, with which we have to deal: the charge against ourselves of a guilty dissimulation in sacrificing truth to a fear of hurting the feelings of others:—the assertion that we would (apparently from the same unworthy motive) induce converted Jews to do something unscriptural;—and the doctrine that man's abuse of any divinely instituted ordinance renders it an abomination before God. To these we shall add a few plain words on the subject of idolatry, as charged upon the Jewish people.

It appears from the list of subscribers, that Mr. Margoliouth's work finds access to the hands of the King of Prussia, of Prince Albert, and many others to whom we have no access; and who will care as little as they know about the Christian Lady's Magazine, against which this weighty accusation is brought: in those quarters we cannot vindicate ourselves. Indeed, had we the opportunity of making *our* voice heard in such high places, we do trust it would be raised to excite a powerful interest on behalf of the oppressed, afflicted, persecuted sufferers under foreign tyranny. We should plead *with* the house of Israel first, by pleading *for* them; we should point to Ancona, where the blood-stained sword of the Inquisition, half returned to its sheath, is ready to spring forth again, and drink, as of yore, with unquenchable thirst, the life-blood of helpless Israel. We should point to Moravia, where the virtuous matrons of Judah, having dared to obey the

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command of the Most High by marrying and multiplying contrary to the will of a modern Pharaoh, are publicly branded as women of abandoned character, their offspring bastardized, and themselves imprisoned as offenders against public morals. We should point to the Russian frontier, where, because a small number of Jews have joined in the common practices of their neighbours by carrying on a contraband trade, five hundred thousand of the Hebrew race are driven from their homes, stripped of their possessions, and reduced to the extremest misery and destitution. Would God we had the power of uttering an appeal for suffering Israel in the high places of the earth! As it is, we can and do appeal to HIM whose ears were ever open to their cry, and who will yet shew Himself mighty to save; will bring his people again as aforetime, even His own as he did from the depths of the sea. A little more of the *love* that edifieth, exhibited by Christians towards their elder brethren, would go much farther than a vast deal of the knowledge which puffeth up.

But we have to defend ourselves in the sight of our Christian readers, and of such Jewish brethren too as occasionally look into these pages. This is easily done: we have only to echo Mr. Margoliouth's reference to our May number, as a test of our faithfulness in speaking the truth, the whole truth as it is in Jesus; though, certainly, we did not put ourselves into a pugnacious attitude while doing it. True it is, that needlessly to wound the feelings of the very humblest of the seed of Jacob would be to us a matter of keen self-reproach. True it is that we exceedingly rejoice in the failure of all efforts to stifle the "Voice of Jacob," and to crush in its birth that noble enter-

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prise, the Anglo-Jewish Press. We possess, naturally, a considerable share of the old English feeling which spontaneously, on all occasions, calls out, "Fair play!" and, taking a higher view, we rejoice in the inmost depths of our heart, at witnessing even the faintest movement among this wonderful people, symptomatic of the fulfilment of that which their father Jacob, by divine inspiration, predicted of Judah, the "lion's whelp;" and that which the same divine power forced from the reluctant lips of Balaam. Hence, we have, from the very first moment when a dear connexion smilingly said 'The Jews have got a Newspaper of their own!' and laid it down on our table—from that moment we have, unasked, and for a long while unknown to any of the Jews, done our utmost to promote the success of this auspicious beginning. We hold it no small blessing to England that from her territory, by means of her own unshackled press, such a rousing voice should go forth to the Jews all over the world.

Next, for our opinion as to the perpetuity of the commemorative ordinances of Israel, of which the fringed garment is one: we verily believed, in the month of May last, that the converted Jew ought to retain those national badges not one whit less tenaciously than any of his brethren after the flesh; and now in the month of October we are more perfectly convinced of the same thing. It is really strange that, when we dwell on these things, those "statutes in Israel" which they *can* and *do* in the present day observe, our opponents invariably fly off to those which they *cannot* observe. Sacrifices are utterly out of the question; the Temple is no more, and Mount Moriah is unapproachable to the race of

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Jacob. The Temple sacrifices continued, and were most punctually attended by the many thousands of believing Jews, including the Apostle's themselves, for many years after the one great Sacrifice had been offered up on the cross; and we have positive assurance, in Ezekiel and other prophetic books, that they shall be again resumed: therefore we do not speak so confidently as some do on that point, but leave it to the Lord to make plain. We merely persist in asserting that circumcision, the Passover, and other statutes of the same national character, ought still to be observed by every Jew; and we should have been delighted to have seen Mr. Margoliouth, with a Talith on his shoulders, bearing a palm-branch in the London Synagogue during the feast of Tabernacles, just past, and uniting in the Hosannas of his brethren; and in those beautiful scripture lessons and prayers to which he would indeed have attached a deeper spiritual meaning than many of those around him, but to which no conscientious Christian could refuse as hearty an Amen as we uttered. In fact, he is a little inconsistent, for he pronounces his brethren here to be ignorant of modern Judaism, and of course quite free from the delusions that he undertakes to expose; yet writes an English book, for circulation among them or rather among the Gentiles who surround them, on the watch for their halting, the sole object of which is to convict them of the most enormous errors; and to withstand us to the face, as a very humble imitator of St. Peter in the act of dissembling for fear of the Jews. But Peter's fault consisted in compelling the Gentiles to live as did the Jews; whereas the utmost extent of ours lies in persuading the

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Jews not to live as do the Gentiles; voluntarily casting from them, as inconsistent with the faith of the Gospel, that by which it has pleased God to preserve them a separate nation, up to this period when He is about to glorify His own Great Name and faithfulness by a national restoration to the land which He gave unto their fathers, and still reserves for them.

Now, as to the fringed garment having become an abomination because of certain adulterations introduced by some Rabbies, we question the validity of such an argument. Baptism and the Lord's Supper were instituted by our blessed Redeemer Himself, and enjoined upon his disciples, just as the ancient ordinances of Israel were upon them. The Popish Church—the synagogue of Satan at Rome—not only adulterated but made the greatest abominations of these rites. To the water of baptism they added salt, spittle, incantations, and all manner of devilry; and the bread of the other sacrament, they transformed into a fearful idol. On the principle laid down by Mr. Margoliouth, we must reject Baptism and the Lord's Supper, seeing that what he calls "the *then* Christian Church" has defiled them to the uttermost. If he says no, we echo his negative: no perversion of man can annul the commandment of God; and if the Jew, for argument's sake, admits that his Rabbies were as bad as the Popes of Rome, and their doctrines as damnable as those of Popery, he can still point to the divine commandment, as given by Moses, and wrap his fringed Talith around him.

We would gladly end here; but as the name and the language of our dear and honoured friend Mr. M'Neile are so very conspicuously brought forward

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in the passage immediately preceding that which we have quoted, and with an extract from what appeared in our Magazine, we will give a proof that private feelings do not influence us in the discharge of a public duty. A long personal friendship, a thousand kindnesses received from him, and the deepest, most unfeigned veneration for the wisdom and the beauty of his Christian character, all render it exceedingly painful to us, to stand for a moment even in partial opposition to that revered minister of Christ: yet we most distinctly aver that we never did and never can acquiesce in the justice of that epithet, Idolators, as applied to Israel. Even in the sense, and with the explanation, given by M'Neile himself, we regard the word as wholly inapplicable to the Jews. Our Lord, or his apostles, never applied it to them; and we cannot take up a word of reproach against Israel, beyond the warrant of scripture. The charge brought against them by our Rev. brother, was that while worshipping God otherwise than as He has revealed Himself in the Gospel, they worship a being of their own imaginations—consequently an idol. We object to the term idol, even as thus rendered equally applicable to about nineteen-twentieths o all the Protestant population of Great Britain, and to the whole body of the papal community. The latter are idolators in the face of the world; and so are an increasing section of the clergy of the Church of England at this day: but to Israel we must think the word is as inapplicable as it is galling; and much do we grieve that it was ever used against them, even in that general sense.

But Mr. Margolionth quotes the expression, and

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reiterates th e strongest language of Mr. M'Neile in reference to the Jew kissing the fringe upon his Talith! The poor innocent, scriptural Talith, with its ribband of blue and its fringed corners, is the idol to which Israel directs his worship! We should be sorry to hurt Mr. Margoliouth's feelings by putting to paper what swelled in our hearts on reading such a charge: we know of no effect that it can produce unless to make the very name of Christianity hateful to Israel. What if certain Jewish Rabbies in old times wrote and propounded things as absurd and unscriptural as some of the sayings and doings of Origen, Ambrose, and others of the "fathers" of Christian antiquity, and certain followers of those Rabbies do at this day give heed to their fables;—is a crime so deadly as worshipping something even less than a stock or a stone to be therefore charged upon the whole house of Judah? Mr. Margoliouth is young and zealous, and learned, and clever, and has spent a great deal of time in deeply exploring a vast deal of rubbish, which nineteen-twentieths of all his brethren would readily repudiate; but surely this is not the way to do them good, by bearing false witness against them as a body, even to the capital crime of idolatry, because some fancy that putting the fringe of the Talith to their eyes will help to preserve their sight. As well might he tax the Editor of the Christian Lady's Magazine with witchcraft, because an old woman in the parish has nailed a horse-shoe to the threshold of her door for good luck, and pleaded ancient tradition for the custom too.

We have a word more to say, respecting the fancied resemblance between the small Talith and the Popish scapular. Our Gentile readers may require

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an explanation of this oft-repeated name: the large Talith is a broad long scarf, or outer garment, made of a pure white fabric, on the end borders of which are several stripes of bright blue; and beyond them a fringe, with tassels at the four corners. This is thrown over the person, in the synagogue. The smaller Talith is similarly shaped, but has a piece cut out in the centre, to admit of passing it over the head, and wearing it under the waistcoat. The latter, we have been told, was adopted in days when the conspicuous fringed garment was the mark at which every ruffian who prowled the street was accustomed to fire. The white fringed garment was often dyed purple in the heart's blood of the unoffending Hebrew victim, still they would not break the law of Moses by laying it aside, and therefore adopted the smaller form. Popery, which is in all things a blasphemous burlesque upon God's ordinances, might probably copy this form, as found on the slaughtered body of some Israelite, for that portable idol, the scapular—a thing on which are represented the various objects of image-worship, the crucifix, virgin, and so forth. Of the two Taliths and of the Popish scapular, we have engravings in this volume —or rather we had; for we tore out the latter, and flung it into the fire; we could not bear to see it in juxta-position with the fringed garment of Israel.

We have endeavoured to write without asperity, heavy as we felt the charge to be; and if we have failed, regret, not resentment, occasioned it. We fear lest human learning and human applause should weave a snare for the feet of one who might become a great blessing to many: but we should not have noticed on the part of a Gentile what from a Jew has

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compelled us to speak out. We do not enter into the "Jewish controversy:" as he calls it; partly because we have no knowledge of the Hebrew language, but chiefly because it is, to our mind, *not* the Jewish controversy of the New Testament. Rabbinical Judaism was, in those days, very much the same, we believe, as now; Paul was as deeply versed in it as Mr. Margoliouth can be, seeing that his preceptor, Gamaliel, was one of the writers of the Talmud; and he himself says, "I profited in Judaism above many, mine equals." Yet it does not appear that he attacked the Phylacteries, the Fringes, and the M'zuzah; he reasoned with them out of the Scriptures, opening and alleging that Jesus was the Messiah. Still we do not object to a challenge being sent to the Rabbinical Jews for discussion on these points; we only protest against the tone assumed—the needless offence given—and above all against the charge to which we have so fully alluded; and which will, we fear, wholly neutralize the effect of the concluding "Address to the house of Israel," couched as it is in language as affectionate and respectful as could be desired. Nor will that of the "Address to Christians" be deepened by the unjust, or at best indiscriminating harshness, with which the Author has elsewhere spoken of his brethren in England, as semi-infidels: and the contemptuous epithets which he heaps on the Editor of the Anglo-Jewish press, who is really doing a great work, in seeking the welfare of his nation, rousing their energies, concentrating their efforts, and labouring to bring about the amelioration of their moral and social state throughout the world. Opposed he certainly is to the Christian faith, and he does not mask that opposition under

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any affectation of liberalism, for the furtherance of his grand object (as we are supposed to do ;) but if Israel is to get no help *as* Israel; to obtain no deliverance from, no assuasion of the multifarious sufferings inflicted by tyrannical governments, except on condition of throwing away their nationality, and amalgamating with the Gentiles around them, then men are justified in opposing and discouraging the few hands stretched forth to help them. We, thinking far otherwise, are acting a different part ; yet that we have been guilty of no faithless compromise, we can safely appeal to all the readers of this Magazine. Neither has our view of the subject first referred to —the fringes and other ordinances—any connection whatever with the work now going on. It arose from the private study of God's word, and no Jew, converted or unconverted, had any hand whatever in leading us to it; save only those Jews who by inspiration wrote the Bible. The idea of hurting or not hurting any body's feelings, never entered our brain : and when it is considered that for one Jew who smiles upon our pages five hundred christians will frown over them, and that among the two or three thousand subscribers to our periodical we do not suppose there is a single Jew, except such as have, like our reproving friend, thrown off their nationality, we must have attained to no ordinary degree of romantic silliness to act on the principle attributed to us. No, we wish all the Jews to be believing Jews, acknowledging as their King Him over whose cross the Roman murderer inscribed that unconscious truth ; and we respectfully invite any one to point out an article of ours wherein that fact was either withheld or disguised.

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SCRIPTURAL PREACHING.

(From the Bishop of Ossory's Charge.)

By reading the Holy Scriptures, without meditating upon them, a man may no doubt obtain considerable acquaintance with the facts and doctrines which they contain,—may become an adroit controversialist, and a well-furnished textuary. But, unless he studies the sacred volume with patient thought (I need not add to you, my brethren,—with earnest prayer), until he becomes imbued with its spirit, as well as acquainted with its contents, his use of Scripture will be comparatively jejune, and cold, and unprofitable. And so, you remember, the Apostle exhorts his beloved son in the faith:—"MEDITATE upon these things—give thyself wholly to them, that thy profiting may appear to all." And certainly, all do feel the difference which there is between one who is giving out crude materials, taken in hastily for the occasion, and one who is drawing from the stores which he has laid up in this meditative study of Divine truth.

One who thus studies the whole sacred volume patiently and reverently, has this important advantage as a teacher—to note but one out of very many—that he will be able, and disposed too, to

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present the whole body of truth which it contains in juster proportions, than one who reads it by fits and starts, in such parts as passing curiosity, or a passing exigency, offers to him. Such patient study of the whole of Revelation is, in many cases, necessary to correct the tendency to distort and exaggerate, which is so often the result of the study of human systems of theology, even of those which are in all main points sound. They are all in this, at least, marked with the imperfection of their source, even when they show no clearer indications of it, that they present some portions of the divine scheme,—not in entire neglect of the remaining parts—but in undue prominence with respect to them. And, even if our view of revelation be drawn, not from any of these human systems, but directly from the Bible, we ought to bear in mind, that it is of the nature of a human system, and that it is liable to this displacement of the features of Divine truth at the first. And, supposing that we can be sure that we have guarded against this, in forming it, still, when we carry it into use, it is liable to contract this fault, unless we are constantly readjusting every part of it, by bringing it again and again to the word of God—not as if we continually apprehended that it needed to be freed from some fundamental error,—this would be to lead a life of pyrrhonism, not of faith, —but to secure it from such derangement of its parts as may disturb their proper relation, whether as auxiliary or antagonist powers—such a gradual developement of particular portions, and neglect of others, as may, by an imperceptible, but sure process, destroy the harmony and perfection of the whole.

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Such undue developments of particular portions of divine truth, if we descend to their minuter features, are of course as various as men's intellects, and tastes, and habits, and circumstances. But our object makes us concerned only with broader distinctions. And, viewing these varieties in this way, very many, if not all of them, fall under two great divisions; one being formed of all those in which the Lord's Atonement appears with too little reference to His example; and the other, of those in which His example is inculcated with too little reference to His Atonement. I may say at the outset, that I do not mean to include in the former class that extreme in which the necessity of taking Christ as our example, and aiming at being like Him, is denied;—which is what is generally understood by Antinomianism. While from the latter class I mean to exclude the extreme which denies the doctrine of the Atonement altogether;—which is Socinianism. I mean, however, to comprehend in the former division, all cases in which the Atonement is preached distinctly and fully, but in which—while it is acknowledged that those who receive the doctrine ought, and are bound, to obey and imitate Him who has wrought this reconciling work,—yet this obligation is not stated with due distinctness, nor are proper pains taken to press the duty upon them in detail. While, on the other hand, I mean to comprehend in the other class, all the cases where (while the Atonement is acknowledged) the life of Christ is sought to be produced independently of belief in it, and by other motives than those which it supplies.

Now that both these are unscriptural systems, I

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need not say: and that both therefore are to be avoided, I need not say. But I do not wish to conceal that I think the latter far the worse and more deadly error. The former sets out upon the principle that all Christian practice is to be derived from Christian faith—which is a certain and fundamental truth—more or less denied by the latter. It infers then that if we can implant true faith, Christian practice will follow: on the principle, that if we can produce the cause, *it* will produce the effect; and that therefore we need not make this any object of our care and exertion. But however true the abstract principle is, it ought to be remembered in every application of it, that what is usually called *the* cause, is not the sole cause in any such sense as not to require the concurrence of various subordinate causes, in order that it should produce its full effects; sometimes that it should produce any effect at all. And that, further, all moral causes at least not only require to be directed and regulated, but to be developed and strengthened by exercise. And to come to the particular case with which we are concerned: it is true that a man cannot really believe in Christ without loving Him, or love Him without a desire to please Him. But to labour to implant the principle of faith in Christ in the heart, and to leave it there, without endeavouring to direct and control, and stimulate, and exercise it,—is not merely to neglect what all that we know of the human mind shows to be essential to the full development and efficiency of every such principle, but,—what is of still more consequence than any such error in mental philosophy,—it is running counter to all the examples of divine teaching, which we have in the word

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of God. And in thus abandoning the duty of a teacher, the minister not only, as far as in him lies, stunts and dwarfs the principle of faith when it is really in the heart, but he helps sinners to delude themselves with the persuasion that it is in the heart when it really is not—by putting out of view the safeguard against such self-deception which the wisdom of God has provided, in the requirements of His Word.

Such a course is doubtless to be condemned and avoided. But still, as I said before, I do not think it so preposterous or so presumptuous as the attempt to build up the Christian character, without first laying the foundation in the belief of this truth. Indeed as to the real presumption of this procedure,—when one considers the nature of the truth which it is proposed to set aside, and all that is declared in Scripture of its place in the divine plan for saving sinners, one can hardly find language to characterise the faithless temerity of thus dealing with it. But in what I have said I have meant to speak of the moral influence of this great doctrine, leaving out all consideration of its saving efficacy, any further than that is necessarily involved in any consideration of its moral influences. And limiting our view as exclusively as possible to the latter, I mean to say, that one who preaches the doctrine of the Atonement clearly and fully, while he neglects the moral training which ought to accompany it, is infinitely less likely to preach in vain, than the man who seeks to carry on this training, without doing any thing to set forth and secure belief in that doctrine. Just as—and I trust that the propriety of the comparison will be felt by all who hear me—just as one who sows good

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seed, while he neglects the other duties of the husbandman, is more likely to have a crop, than he who performs all these offices, with the greatest possible exactness and diligence, while he neglects to sow the seed.

"RESTORATION OF ISRAEL."

'* * * BUT at that time, a universal perplexity will seize upon all men; the Rulers of all Nations and the hearts of individuals will be quailing for fear: and while on the one hand the heavens will be heaving, and on the other the sea will be roaring, causing vast inundations, and terrible storms and tempests to quicken and heighten the terror of the time; then it is that men's hearts will fail them for fear, and for looking for those things that are coming on the earth.'—*Rev. A. Dallas.*

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Review of Books.

A PASTOR'S MEMORIAL OF EGYPT, *the Red Sea, the Wilderness of Sin and Paran, Mount Sinai, Jerusalem, and other principal localities of the Holy Land: Visited in* 1842. *With brief notes of a route through France, Rome, Naples, Constantinople, and up the Danube. By the Rev. George Fisk, LL.B. Prebendary of Lichfield, Rural Dean and Vicar of Walsall.*—Seeleys.

SUCH a visit, made by a truly spiritual Christian and accomplished scholar, and an observing man, recorded too by a ready and eloquent pen, cannot fail of being in the highest degree interesting and instructive. Until within a few years, Palestine was a visionary land, a scene concerning which we had some dreamy notions, an abode of mystery and awe. Occasional visitants, few and far between, afforded outlines for the imagination to fill up, but never laid

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the features of the country fully open before us. Recently, we have become so familiarized with them, that we seem (some of us at least) to know every road and street and turning there. Still the subject is ever new, ever increasing in interest and impressiveness, and so it will be, more and more, as the time draws nigh, yea even close at hand, for the Lord to build up Zion and to appear in His glory. May He hasten that day!

Mr. Fisk has travelled over these sacred spots with the Bible in his hand, and has therefore seen them by the true light supplied by God Himself. We are sure that every Christian reader will find his book a delightful guide along that honoured track.

But, in reference to the earlier part of the volume, while doing full justice to the very decided Protestant feeling that glows in every page, we cannot refrain from once more asking, How *can* spiritually-minded believers, lay or clerical, endure to enter the idol-temples where God is blasphemed, and Christianity made an abomination? The reply is, We go to see, that we may the more effectually protest against such things;—But do we enter a gin-palace, or do we frequent the haunts of abandoned profligacy, in order so to protest? Considering how very many and how very powerful are the attractions carefully prepared in the scenery, machinery, dresses, decorations and music of a mass-house, to entrap the youthful, unstable, and imaginative, we do think that experienced Christians ought to shun being seen in the idol's temple, lest their example lead their weak brethren to transgress, even if they do not shrink, on their own account, from the deadly contamination.

We are not theorizing: we lived for five or six

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years in the midst of such profane shows, and never, we devoutly bless God for it, were we persuaded once to look upon the awful mockery of sacred things. In this matter, we deeply regret that the truly pious author of a most engaging book, should have detailed the blasphemous farces enacted in St. Peter's at Rome, on Easter Sunday, and at other times. We wish this matter might be fairly discussed in our pages, by abler hands than ours.

THE ENGLISH GOVERNESS. *A Tale of real life. By R. McCrindell. Authoress of The School-girl in France.*—Dalton.

"THE School-girl in France" is a special favorite of ours; and we recognize some of the same descriptive talent in the present volume, which contains much graphic detail respecting Gibraltar and its neighbourhood. We cannot place it on a level with its predecessor: there is much incident in it, rather more romantic than usually consists with real life, and which was probably added to the foundation of fact. It contains both amusement and information, and the principles inculcated are strictly those of the Gospel.

THE MIRACLES OF CHRIST: *with explanatory observations and illustrations from modern Travels. Intended for the Young.*—Religious Tract Society.

A RUNNING commentary on the Miracles of our Lord, prefaced with a short dissertation on miracles,

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and a comparison between those of the New Testament and the lying wonders of such impostors as Mohammed. All extremely well adapted for early youth, and rendered interesting by a good deal of local information.

THE EXPEDIENCY OF RESTORING AT THIS TIME TO THE CHURCH HER SYNODICAL POWERS, *considered, in remarks upon the Appendix to the late Charge of His Grace the Archbishop of Dublin. By James Thomas O'Brien, D.D. Bishop of Ossory, Leighlin, and Ferns.*—Seeleys.

It is more than possible that, in the ensuing session of Parliament, this extremely important subject will be brought forward, and fully canvassed. It is, therefore, desirable to have a right view of the question; and we are again to acknowledge ourselves indebted to the Bishop of Ossory, whose spirited "Charge" recently threw into confusion the whole host of Tractarians, and is pretty well known to have been instrumental in dislodging Mr. Newman himself from the position which he so tenaciously held in a pulpit of the University.

The Archbishop of Dublin is labouring to bring about the revival of the "Convocation," or ecclesiastical legislature, which has for a century past been a mere name. His Grace urges the present painfully unsettled state of the Church as a pressing reason for calling together an authoritative assemblage, which should have power to decree and decide, on the ground of our established formularies, where

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so much difference now prevails. The Bishop of Ossory, on the other hand, admitting fully the value and importance of the convocation, regards this unsettled, divided state of the Church as a formidable objection to the proposed measure. He represents that, the members thereof being of course a representative body, and elective, the act of choosing them would bring into full play all the strongest party feelings of the different sections; and that, at this juncture, such a court, the members being returned by the respective combatants, would rather prove an instrument for increasing and perpetuating the divisions than otherwise. We strongly recommend a perusal of his pamphlet to all whose minds are awake to the importance of the subject.

THE STATUTES OF THE FOURTH GENERAL COUNCIL OF LATERAN, *recognized and established by subsequent Councils and Synods, down to the Council of Trent. By the Rev. John Evans, M.A.* —Seeleys.

THE Romish controversy will yet be forced upon all, however unwilling to engage in it, who are not content to yield up their Bibles to Popery and their souls to Satan. The present policy of the enemy is to deny the charges brought by history, and to explain away the doctrines universally known to be held by them. The statutes of the fourth Lateran Council are so murderous as to defy the latter process, and therefore an attempt is made to show that they have never been recognized by the Romish

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"Church," but remained a dead letter among other obsolete things. Mr. Evans, in a very moderately sized book, bearing evidence of vast labour and research, has deprived them for ever of this, one of their most important loop-holes. It is a learned work, and one for which every minister and scholar interested in bearing a faithful witness against Roman perfidy, may heartily thank him.

A FRIENDLY REMONSTRANCE, *addressed to the Roman Catholic inhabitants of the Parish of Killashee, County of Longford, upon the occasion of the desecration of Sunday, the 28th of May,* 1843, *at a large public meeting, convened for political purposes solely, in the town of Longford, on that day. By the Rev. William Digby, Rector of the same Parish.* Dixon and Hardy, Dublin.

HERE we have a choice specimen of what ought to be done, what may, and must be done, to bring the people of Ireland to a right sense of their dangers and duties. This little book made a prodigious stir in Longford; and if our dear friend had been a faint-hearted man, he might well have trembled at the thundering menaces uttered against his remonstrance, his parish church, and himself. He, however, knew his duty too well to shrink,—and the Angel of the Lord encamped about him and delivered him. No body set on him to hurt him; but we trust great damage was done by him to the enemy's cause. It is a noble address, full of the Gospel, full

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of the Lord's approach, and we heartily wish it was republished in England.

IMMANUEL ENTHRONED: *or the King in his beauty. Being a compendious statement and defence of the doctrine that the Lord will come personally to set up a glorious kingdom upon the earth. By John Cox, author of "Our Great High Priest," "Divine Mercy," &c. &c.*—Nisbet.

We have formerly had the gratification of introducing to our readers some works of this excellent minister: we now have quite a little budget to name, which might well serve to disprove the unjust assertion that they who hold the doctrine referred to in our title above, are not spiritually-minded men. Mr. Cox is most eminently so; and every thing that he writes breathes the soul of pure, ardent devotion. In addition to this, he has published "Millennarianism Defended," being remarks upon a letter from the author of a book called "Millennarianism unscriptural."—"Heavenly solicitude, or God's counsels to young men." "The claims of the Poor,"—all of which we would heartily recommend.

UNCLE BARNABY; *or recollections of his character and opinions.*—Religious Tract Society.

Sound, judicious remarks, on a great variety of subjects, conveyed in a very amusing and attractive

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style. Suited especially to the young; profitable for all ages.

The Society has also published "The youthful Disciple, an account of one who was early called by grace to glory," and "Missionary gleanings," two very nice little books for juvenile readers.

"GLENNY'S Garden Almanack and Florist's directory, 1844. Containing directions for the management of an Amateur's garden during the year; lists of show flowers, &c. &c." (Groombridge) is a nice little compendium of useful information on these points, quite free from technicalities, and practically useful.

MR. Fulcher's Ladies Memorandum Book, has a novelty—a list of the "Birds, Butterflies, Moths and Shells in the neighbourhood of Sudbury," which catalogue of ornithology, entomology, and conchology is made just to fill up the 365 days of the ensuing leap-year.

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THE PROTESTANT.

'WELL, dear uncle, what news now?'

'Good news, my dear: we are a day nearer the termination of Satan's reign than when you last put that question to me.'

'Indeed, that is the best news, for I am quite weary of tracing his footsteps in every part of this groaning creation. If I had a garden large enough to afford sufficient exercise, I really think that I should scarcely be tempted to cross the outward threshold of my house, except to Church; in so many forms does suffering present itself to my view, and pain my very soul, by the contemplation of what I can neither avoid nor alleviate.'

'And what is the result of these distressing spectacles?'

'Prayer, even amounting to the secret cry of agonised supplication, "Come, Lord Jesus, come quickly"—

> All creation
> Travails, groans, and bids Thee come!

I cannot describe how my whole spirit is drawn out in that cry.'

'And therefore, dear niece, it is that you have not a large garden, to make for yourself a miniature millennium before the time. What with your fowls,

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and pigeons, and dogs, and other more delicate pets, all as happy as the utmost care and kindness, safety, freedom and good cheer can make them; with no sight of suffering even among that lower creation, much less among the destitute poor of your own race, you would soon forget the dismal spectacle without, and cease to utter that impatient cry, which few, alas! very few among the multitude are taught to send forth. I have often seen you shrink, and shudder, and avert the eye when, in the streets of London, the tortured herds and flocks were hunted, lame and bleeding, past you: when the heavy lash has descended on the panting horse, or he has fallen, exhausted and almost dying, between the shafts to be scourged up again, and when '——

'Well, don't say any more; for you bring it all so painfully to mind, that I might as well be looking on now.'

'Very true; and I hope it produces on you the same effect of fervent supplication for the coming of Him who alone can, and who certainly will, put a full end to the reign of cruelty and wrong, and establish that of mercy and peace. But, dreadful as is the scene of which we have spoken, what is it, compared to the never-ending misery of those countless millions of the human race who live and die in rebellion against Him who can destroy both soul and body in hell! While you grieve over the momentary pangs of a tortured animal, think of the unheeded prospect of everlasting wrath that awaits the perpetrator. No matter whether the object be that of present gain, or the gratification of innate cruelty, or of the devil-born curiosity that masks itself under the name of science, and glories in the everlasting shame

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of discoveries that brand their makers as monsters of more than savage barbarity. Blinded by Satan to the enormity of their crime, these wretched beings make light of that which He whose eyes are as a flame of fire takes note of, and will repay, even as He stands pledged to do, in the sight of men and angels, to both of whom His declaration is known, "He shall have judgment without mercy who hath showed no mercy." It is fearful to think how wide a circle this denunciation embraces.'

'And then to rise higher in the scale of existence and to look on man, whom God originally made in His image, what a spectacle assails us! Hunger and nakedness actually slaying those of our own kind, our own nation, our own towns-people before our eyes. To us, the sensation of famishing, of even craving hunger, is scarcely known. If by any circumstance called on to endure a lengthened fast, we have the solaces of warmth, of repose, of sympathy, and many other alleviations utterly unattainable by the suffering poor. In London, gorgeous, dissipated London, there are many hundreds seeking the privilege of throwing themselves on a truss of damp, rotten straw, with perhaps a morsel of bread, and perhaps not even that, during the bitter night; and in the morning rising to drag their almost palsied limbs through the streets and roads, not even allowed to beg, but depending on the possibility of some passer-by being touched by the silent appeal of their famished looks, and bestowing the price of a loaf.'

'Rarely that: the price of a dram more probably: and when you consider the amount of warmth, and the feeling of present support to be derived from twopenny worth of gin, compared with what is produced

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by two-penny worth of dry bread, you cannot marvel at the choice. The fiery stimulant helps to dry up the stream of life, so rapidly wasting away; and every day's protracted destitution brings with it an aggravation of suffering, until the wretched being finds a last refuge in the shallow pit where even a decent amount of clay to cover his wasted remains is begrudged, and yet, "In the image of God made He man;" and to see the poor of the land perishing for very want, dying like dogs, through our cruel neglect of their bodily necessities, and alas! through our more cruel unconcern for their souls lying in hell like sheep, is such a deadly spot upon our name, such a fearful witness against the reality of our professed faith, that I know not to which of God's promises to turn for encouragement under it.'

'And if we pursue the investigation, uncle, where will the limit be found? That one charge of cruelty lies heavily against every class, or at least against some of every class in the whole land. To train a horse for draught, or for simple riding, would not necessarily involve a great amount of suffering to the creature, if done with any care to avoid wanton infliction; but to prepare him for the hunting-field, and yet more for the race-ground.—'

'You have not the faintest conception of the amount of infernal cruelty brought to bear upon the race-horse. It is not to be imagined. A race-course is the very jubilee of Satan on earth, both as regards the brute creation and the human victims constantly sacrificed there. In hunting there is an equal mixture of ferocity and cowardice involved, as respects the inferior creation, but not so much in reference to our own species. Yet it is fearful to think, to know,

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that men can find pleasure in the *sport* of terrifying and torturing to death a poor feeble, timid creature, the workmanship of God, and in its bodily organization not a whit less fearfully and wonderfully made than themselves. But again, leave the brute creation out of the question, and see what man, in every gradation of society, suffers at the hand of his fellow man, through oppression, exaction, influence, example—the scene is one on which no eye could complacently rest, unless we contrived, as we do, to slight or to explain away all that God has given us in His holy word, all that an enlightened conscience would suggest to us if we would allow it to speak, and all that the pleadings of a renewed nature would utter on behalf of those who either cannot plead for themselves or are ignorant of the deep poverty that lurks beneath their gold and pearls and costly array, the folly of their wisdom, the ignorance of their learning, the blindness of their sharpsightedness, and the hopeless wretchedness of that state to which their present progress is but the painted vestibule of a dungeon.'

'And yet they have the Bible!'

'They have, as the letter which killeth. A visible, comprehensible volume, given to them as a way-book and a guide through every step of their pilgrimage, but not so taken by them. It is either unread, through neglect of God's command, or misunderstood through neglect of his injunction to ask for wisdom from above; or misapplied through neglect of that self-examination in spiritual things which they would all regard as sheer madness where the body's health is concerned. If a man can be proved to have obstinately starved himself to death, with abundance

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of wholesome food within his reach, the proof of that man's suicidal crime consists in the acknowledged presence of what would have sustained him in life. Even so, the letter of the material Scripture will bear a condemning testimony against tens of thousands in our day, who never search it for that spiritual manna which nourisheth unto life eternal.'

'Yet some appear to hold by the notion that we are quietly progressing towards an epoch when the whole world shall have gradually become converted to Christ, and the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea.'

'I do not think that so many retain those views as the silence of the majority would lead us to conclude. Evil men and seducers are so evidently waxing worse and worse, iniquity is so extensively abounding, Churches are becoming so rent by divisions, defiled by heresies, and corrupted by worldly principles, that stubborn facts, however unwelcome, batter down the most favorite theories of man. Moreover, the mainstay of these hopes, the Missionary department, is retrograding rather than advancing; and convictions are secretly forcing themselves on the minds of pious but mistaken men that, after all, this universal preaching of the gospel is but for a testimony unto, and too generally, against, the nations of the earth, while a small remnant only is gathered in, preparatory to the end of this dispensation. I know more than one who have been compelled to acknowledge that such is the present aspect of affairs, and who now dwell frequently and earnestly on the Lord's coming, as a thing to be looked for shortly, but

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without admitting that such advent must be pre-millennial.'

'Then, in what do they suppose that predicted period of the Church's blessedness and glory which they expected to bring on by Missionary labours—in what do they suppose it will consist? when and how will it begin or end?'

'That is what I cannot fathom. They all agreed with us that a general spread of the Gospel would bring the whole human race into willing subjection to the Lord; but they denied that Christ would visibly appear until the end of that happy period, when he shall come to judge all mankind. They utterly rejected the doctrine of a wrathful visitation, a fearful destruction overtaking his foes, as prefatory to the reign of peace: this was reserved to the day of final doom. They held that Israel should be converted, but not as a separate nation, the name and the privileges of Israel having, as they contended, passed over to the Gentile Church, among whom the believing Jew should be received with a total oblivion of his peculiar nationality. In short, we were to pass, by a peaceable transition, to that state described in Isaiah ii. and similar scriptures; only taking the words Jerusalem, Zion, the Mount of the Lord's House, as invariably intended to express the Christian Church, without any local signification; and wherever the Lord is spoken of as reigning, an exclusively spiritual dominion was held to be intended. There are many hundreds among our pious ministers of all denominations, who would cheerfully set their seals to what I have now said, and declare it to be their confident expectation still; but not a few of them, if pressed, will admit that they see many

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tokens of a speedy judgment, no symptoms of a universal repentance, and that they feel constrained to look on the Lord's coming as very near at hand. I know not how they can escape the alternative that either there is to be no millennium at all, or the coming of the Messiah and the destruction of his enemies will precede it.'

'Their present position is indeed an untenable one, but it is written, "The wise shall understand," and since every one who prayerfully ponders God's word is "wise," we shall soon see the whole of the true Church of one mind on this point. Then, uncle, the general reply to all enquiries will be after the same fashion in which you answered me; "Good news: The Lord is at hand."'

'Ay, my dear, and I will tell you some more good news, which I lament to see is so very little admitted in the sense in which we receive it. The great, and as we have ground to hope, decisive check given to the progress of rebellion, the sudden melting away of a danger most terrifically great and apparent before the first movement of magisterial authority: this was a direct answer to prayer, a shewing forth of the mercy and faithfulness of our God, to whom indeed some glory is given, in a sort of matter-of-course way, but the real hearty praise is elaborately dealt forth to the human agents in the work—and that too as though their own power and might, the great military skill of the Duke, and the profound statesmanship of Sir Robert, had achieved it all. When the danger was most imminent, when our local defences in Ireland were really as nothing, when the insurgents were powerful, active, unfettered, and waiting only a word from their ringleader's

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lips to deluge the island with blood; when America was cheering them on, and France evidently poising the wing over an easy prey—then, a few Christians, at the invitation and by the example of the Protestant Association, set apart a day for earnest supplication to Almighty God, that HE would be pleased to interpose, and defend the helpless people, and reclaim the evil-minded from the error of their way. I say that in answer to such prayer, O'Connell's lips were sealed; and by the bridle with which the Lord held him he was restrained on his course, and finally turned back. I now look for the remainder of the blessing implored, if we weary not of asking it. I look for a work to be wrought among the Irish people by the instrumentality of such teachers as the Lord shall send to proclaim the word of His salvation among them, to turn them from darkness to light, from the power of Satan to Himself. It is a fearful thing to rob God of any portion of His praise; it is doubly an offence to bestow it upon those whose treachery to a sacred trust involved us in all our present perils, and let Popery loose to spread her abominations over our land. "The greatest captain of the age" may wear such wreaths as he has won; but this trophy belongs to the Captain of our salvation alone. Why, that meeting at Tara was alone sufficient for the work, if the Most High had not restrained the excited multitude by means of their leader's fears—a restraint wholly insufficient, unless He had made it effectual.'

'It was to me one of the greatest marvels of history that nothing sanguinary resulted from that meeting. The scenery of that neighbourhood is in itself the most exciting to any one at all acquainted

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with Irish history that can possibly be conceived. Hour after hour did I linger among the ruins of Trim, and wished to make every hour a day. A spot so rich in crumbling monuments of departed grandeur, more stately in their decay than modern palaces in their pride of prime, those broken relics of solitary magnificence, the enormous sweep of that extraordinary castle wall, the solidity of which bids defiance to the hand of time, as it still encircles the shell of a building every cranny of which was worth exploring, and the dancing blue waters of the irritating BOYNE holding their eccentric course at its base —all those things, uncle, combined with the visions of former days that would, that must cling about the memory at such a time—really it almost made an unconscious Repealer of me, years before O'Connell ever hit upon that mode of plundering his poor countrymen.'

'And do you remember how the hearts of the people seemed to warm towards you because of the evident enthusiasm with which you regarded these things?"

'I do, indeed. One poor Irishman presented me with a bouquet of the sweetest flowers, and another peasant ran to his cabin to fetch, and to give me, an old book containing a legendary account of the castle. When I found that O'Connell had summoned his half-million of fiery followers to meet him at Tara, I almost gave up all for lost; and when I read the description of that assemblage, so vivid was the picture presented to my mind, that I fairly wept over it. Oh, we may jest, or we may scorn, or we may imprecate, but they are a noble race; and, under the influence of good, as now

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alas! they are swayed by evil guides, they would have no equals in Christendom.'

'Very few, I believe: docility so perfect, combined with courage and energy unquestionable, and endurance the most patient, would produce a glorious character when all these qualities were enlisted in the cause of truth, and exhibited on the high ground of Christian holiness. The people are, in fact, too docile to those who gain their confiding affection. The assassinations which we are ready to attribute to some inherent sanguinary propensity, are perpetrated by men who have no malice against, no personal knowledge of their victims. They are told that such individuals are criminals, tried and doomed by an authority recognized in heaven, but unjustly denied by men, and therefore obliged to deliberate in secret, and secretly to pronounce the sentence which they, the lawful executioners, must, for the same reason, and with equal secrecy, carry into effect. A vast deal is written just now about Ireland and the Irish: but before a fair judgment can be formed of either, you must send Popery back to Rome, and enfranchise her slaves.'

'We *could* enfranchise them, Uncle, and stablish them in the true liberty, if there was in us a heart so to do. The means are within our reach, and agents almost innumerable to be found to use them effectually; but we lack faith to believe, and zeal to attempt this.'

'Yet for this very purpose I believe, the present respite to be vouchsafed, and that He who has granted it, will stir us up to take advantage of the pause. Meanwhile, let us strengthen the hands of our brethren who are already working in that most interest-

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ing field, and assure them that though they sow in tears they shall reap in joy: though now constrained to weep, while scattering the precious seed, they shall, with their Divine Master, come again with rejoicing, bringing their sheaves.'

'Those words remind me of one who has just left our shores on a Mission of a very singular interest; and whose heart is much set on scattering some of the same good seed among the Mussulmans, the days of whose predicted continuance as a people seem to be well nigh expired.'

'Dear Wolff! Yes, he has gone forth fully confident of rescuing our two countrymen, of whose reported murder scarcely any reflecting person now believes a word; and I am sanguine of his success. He has, on every ground, a strong claim on our continued prayers to the God of Israel for his preservation, and an abundant blessing on his comprehensive work. That noble fellow, Captain Grover, will never have cause to regret either the exertions or the sacrifices that he has made to set this mission on foot; and of him, as of our Jewish brother it will be surely said, They have done what they could.'

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THE

CHRISTIAN LADY'S MAGAZINE.

DECEMBER, 1843.

THE TOUCHSTONE OF HISTORY.

CHAPTER VI.

WE now bid farewell to the comfortless region of heathenism, and what a glorious field lies outspread before us! A field, indeed, of which we can say, that it has scarcely ever, if at all, been spanned by the measuring-line of a purely Christian survey, or depicted on a tablet where the hand of truth mixed the colours, beneath the sun-light of divine revelation. Human prejudices and worldly principles have so uniformly intruded themselves into the plan, that, more or less, every thing is tainted by them; and neither men nor their actions are fairly tested by the standard to which all must be brought and all be judged at last.

There is a beautiful work, Quin's 'Historical Atlas,' comprising a series of maps of which the first

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consists of a small yellow speck, in dimensions not exceeding those of a half-crown-piece, surrounded by broken clouds, and beyond them the whole sheet is one expanse of deep, unbroken, black darkness. That spot exhibits so much of the earth as man may venture to shape forth, by the light of revelation alone, previous to the Deluge. The blessed, but forfeited spot called Eden; the four rivers that watered the garden, Mount Ararat, and the land of Nod, with a bordering portion of Ethiopia. At the next period we have the Assyrian Empire, with Syria, Canaan and Egypt; but with nearly as wide an expanse of black *terra incognita*. Hence, at every succeeding period, the map enlarges, the clouds roll further and further from the central plan; and at length we behold the world as now it is known to us, with its vast territories, save in the near vicinity of the poles, portioned out, and named, and an accompanying letter-press description, very fairly, though briefly, tracing the rise, the changes, the disappearance of successive kingdoms, of enormous empires and petty sovereignties, each distinguished on the maps by its appropriate tint, until it leaves us at the present epoch with little more for man to reclaim from the beasts of the forest, however vast a prize for his avarice or ambition to wrest from his fellow-man.

Over this Atlas we have oft pondered, while tracing the gradual lifting up of the veil from another and another immense tract of this habitable globe, as men multiplying upon it required more room to dwell. For many an age there existed but one lamp of real light in the midst of all that knowledge, and power, and magnificence which combined to extend

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the dominion of mankind, but which could not chase away a single cloud of error, or mitigate the virulence of sin's polluting blot. The fire that flamed upon the path of Israel through the desert, and the glory that illumined the holy Mount whilst Judah dwelt at Jerusalem, supplied the sole beam, extending no farther than to the confines of the holy people, until the day-spring from on high broke forth to give light to nations sitting in darkness and the shadow of death, and to guide into the way of peace the feet of all who chose to follow its direction. Nor was this a light distinct from the former: that "bright and morning Star" was "the root and offspring of David," that light which lightened the Gentiles was the glory of His own people Israel.

From this period surely the object of the Christian historiographer should before all things be to trace the rising, and shining, shifting and setting of the Divine Light among all nations that profess to walk by it. Not according to every man, or to every kingdom, the title of Christian, because it may be boldly claimed; any more than he would present a certificate of good character to any known thief who proclaimed himself honest. Such a chronicler would keep in view the distinguishing marks of discipleship, and forbear to prostitute the holy name of Christian, using it to designate those whose works proved them to be children of Satan and enemies to godliness. What would be the aspect of our favorite Atlas if a blot of ink were to be placed wherever the deeds of darkness have defiled a district or an empire assuming the title of a Christian state? Where would be the face of Spain? Darkness, even in high relief, would stand out upon the surface where one ink-

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drop recorded the atrocities perpetrated, in religion's name too, against the Moors; another, yet more emphatically stamping the blackness of darkness, to commemorate her far deeper fratricidal enormities against the Jews, and that also—audacious hypocrisy!—for Christ's sake; and then coating after coating as every fresh expedition went forth to make His Holy Name an abhorrence among the tribes of the new world.

But such is not the plan; deeds of this description, instead of burying the race who perpetrate them beneath a blot of infamy, command the services of the pencil and the burnisher; they are painted and gilded, and garnished into beauty-spots on the world's history. He is the great man who by craft and cunning, and all the machinery with which Satan furnishes the work-shop of unholy, covetous ambition, subdues and holds in subjection to his sovereign will the largest portion of that globe which the Creator has equally divided among the sons of Adam; and he is the brave man who most recklessly dashes on through rivers of innocent blood, unmoved by the widow's wail and the orphan's bitter cry, to aggrandise himself or to enlarge the possessions of some grasping monarch, and extend the boundaries of a country beyond the limits prescribed by the Most High. In short, the test of mortal superiority is made to reside in the fullest accomplishment of what God has forbidden—the removing of ancient landmarks, adding house to house, field to field, kingdom to kingdom, until the cords so unnaturally stretched crack by their own tension.

Too often, and especially in modern times, kings and nations calling themselves Christian have thus

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proceeded, without adopting even a mask of zeal for the dissemination of the faith. We say too often, simply because such deeds are incompatible with the title assumed by their perpetrators; not that we consider their proceedings in any degree so flagitious as those of old, and which we may ere long see re-enacted on the same plan, when men actually made Christianity itself the pretext for their worst enormities. Although that which they professed was not merely a counterfeit, but the direct reverse of the faith of the gospel, still they stoutly maintained that their sanguinary wars were for the conversion of heathen lands: "the standard of the cross" was to be planted upon the shores of the new world, and such monsters as Cortes and his crew, were the apostles who unfurled it there; and the *ne plus ultra* of senseless impiety directed by politic craft—the crusades,—were undertaken, and through successive generations persisted in, on the same hallow pretext of glorifying God by the most fearful violation of every law that His Divine wisdom and love have framed for man.

What were the crusades? History tells us that the bishops of Rome being often much disturbed in the exercise of that temporal power which they impiously grasped at, by the restlessness of kings and states in the position assigned to them under the papal footstool, were sorely pressed for some channel into which to divert alike the energies and the resources of their refractory royal serfs. To Gregory VII. is accorded the merit of having first devised the plan of an expedition into the holy land, then in the settled possession of the followers of Mohammed, from whom it would be no easy matter to wrest it. This

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Gregory, or Hildebrand, is one of the most infamously famous characters that history places before us: he was the first Pope who ventured to accept his election at the hand of the Roman people without consulting the Emperor; and the first act of his pontificate was to excommunicate every ecclesiastic who should receive a benefice from a layman, and every layman by whom such benefice should be conferred. This was of course, to place the Church (so called) in an attitude of independent defiance of every sovereign in Europe, rendering all orders of the clergy subservient, exclusively, to the Papacy, and virtually dissolving the ties of allegiance between subjects and their appointed rulers. This was soon rendered so apparent by the farther proceedings of Gregory, that the Emperor Henry at length issued a sentence of deprivation against him; and he, annulling in his turn the oaths of adhesion taken by other princes to the Emperor, and prohibiting them from holding any intercourse with that monarch on pain of excommunication, fulminated a counter-decree of deprivation against Henry. Every one knows how the matter terminated; the Emperor, conscious how overwhelming was the power of the pontiff, submitted himself, besought absolution, and after remaining for three days at the gate of the papal palace, in the month of February, unsheltered, fasting, and crying aloud for the mercy of God and the Pope, the wretched monarch was admitted to receive a scornful and insulting pardon. However, after this, Italy took part with the degraded Henry; all Lombardy revolted, and a long, sanguinary war was the result; ending in a prolonged siege of this insolent Gregory in his own city, which, after two years was taken, and

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Gregory had only the strong-hold of St. Angelo's Castle left in which to entrench himself; until escaping, he fled to Salerno, and there died.

Among the projects devised by this wicked and violent man for establishing the seat of Antichrist on an immoveable basis, and lording it alike over the bodies and the souls of men, were the extension of the unscriptural rule of celibacy, hitherto confined to the monastic orders, to the whole body of the Romish clergy,—by which all natural and domestic ties were rent asunder, and, with consciences seared by habitual profligacy, the ecclesiastics became in a vastly increased degree, the ready tools of Satan, for all sin and mischief;—and the notable enterprise of retaking Palestine from the Moslem powers; in which he foresaw an interminable contest between the fierce Saracens and the European armies, whose surrounding movements sometimes kept even him in check. It had long been among the most efficacious modes of purchasing a false peace, for the unhappy professors of an equally false Christianity to undertake a pilgrimage to Jerusalem; and there they met with much ill-usage at the hands of the Moslem Gentiles, who trod the Holy City down. Heavy complaints were made, and carefully published, with every aggravating circumstance; and Gregory, finding fifty thousand men ready, undertook the expedition, even pretending that he would put himself at their head, thus giving the greatest possible impetus to the newly-awakened enthusiasm. In connexion with this scheme, it is probable, he also established the impious system of indulgencies, pardons for another life; which, in less than five centuries afterwards, proved so fatal to the unhallowed cause of Popery. But Gregory was

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unable to reduce his crusading plan to practice; he merely enjoys the merit of its parentage, a fit father of such a child!

Peter of Amiens, first a soldier, then a priest, subsequently a hermit, and lastly a pilgrim, was the individual who suggested to Urban II, the carrying out of this Gregorian device, and his counsel was eagerly adopted by the pupil and successor of Hildebrand. Peter, accordingly, went forth, and avowedly sanctioned by the pope, preached throughout Italy and France, deliverance, not to those held under the bondage of sin and Satan, not the loosing of captive souls from the dungeon of despair, but deliverance of what is currently reported (we think falsely) to be 'the spot where the Lord lay,' from the hands of Mussulmen, whose abhorrence of idolatry rendered them implacable, as their barbarous creed also made them cruel, foes to such as went thither for purposes flagrantly idolatrous. Peter, in the name of Him who came not to destroy men's lives but to save, preached vengeance and death; avowing that he had received a commission so to do from the Lord Jesus himself, from Mary, and from numerous dead saints and holy angels with whom he had conversed on the topic. The pope, meanwhile, more effectually to second his efforts, assembled two councils on the subject; that of Clermont being rendered further memorable by its introduction into the Romish system, as an article of faith, of the abominable doctrine of transubstantiation.

Here, in the midst of tens of thousands who had assembled in the village or encamped about the fields, Pope Urban preached an inflammatory sermon, of which the following extract may explain the tendency, "You recollect, my dearest brethren, that

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from human frailty you have erred, and that, deceived by the speciousness of vice, you have exasperated the long-suffering of God, by too lightly regarding his forbearance; to you, however, now suffering this perilous shipwreck of sin, a secure haven of rest is offered, unless you neglect it. *A station of perpetual safety will be awarded you, for the exertion of a trifling labour against the Turks.*" He proceeded to enlarge on the glory and triumph and everlasting felicity reserved in heaven for such, however abandoned had been their lives, as should proceed to Palestine to exterminate the Moslem race, until interrupted by a general shout of *Deus vult! Deus lo vult! Dieux el volt!* of which the crafty preacher took advantage, and pledged them on the spot to the fulfilment of the scheme.

Such were the framers of the expedition, such its object, such the means employed to set it on foot! Pardon of sin, justification before God, and an inheritance among the saints in light, were guaranteed to the wretched dupes, as regular pay for a military service that should draw off the troops of Europe into Asia, and leave the Bishop of Rome at liberty to trample more securely on the crowns and sceptres of surrounding kings! Repentance towards God, faith in the Lord Jesus Christ, sanctification by the indwelling of the Holy Spirit, were never hinted at, never dreamed of; but, stained with all the guilt of original and actual sin, the blood-thirsty legions sallied forth rejoicing in the prospect of massacre and spoil. Yet writers of acknowledged piety and wisdom do not scruple to call these legions "the soldiers of the cross," "the Christian army," and so forth; and thus in the youthful mind an early association is

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formed between the religion of Jesus and the violence and revenge, the plunder and massacre, and the ultimate triumph of Romish idolatry, which defiled the holy mountain of the Lord infinitely more than it could ever have been desecrated by the stern Deism of Mohammed. What English school-boy has not learnt to glory in Richard Cœur-de-Lion, who, much to the comfort and security of the papal Antichrist, spent his life, his treasure, and the blood of his people, in these insane and wicked wars? What educated young lady has escaped being fascinated by the heroes and heroics of Tasso, as she drank in the tuneful strain, and, almost unconsciously it must be hoped, rejoiced and revelled in the scene of butchery—the slaughter of bodies and everlasting perdition of souls? The prince of darkness, evermore the presiding spirit of Rome, has indeed wrought marvellous effects by means of his first suggestion to the mind of the ferocious Hildebrand, eight hundred years ago; and all our book-shelves contain the machinery by which he will perpetuate those effects so long as Christian parents connive at his proceedings.

This is no trivial matter; the Lord has said, by the prophet Isaiah, "Woe unto them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter!" Surely it is an evil and a bitter thing so to forsake God, and to turn to lying vanities as the slaves of Romish superstition do; and to invest that with the aspect of a Christian work, which went about to set up the idols of a false religion in the name of Christ on that spot which the Lord from of old chose to be the mount of His holiness; a work, too, attempted and effected by means which Christ

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has expressly forbidden his followers to employ when doing his will, is very wantonly to invite the menaced woe. In every imaginable point of view the crusades were essentially and practically an unmixed evil, and to deck them out in gaudy, attractive colours, is no small sin against the God of truth and holiness.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." So said our Lord; and his Apostle thus enlarges upon it, when addressing the then really Christian Church at Rome, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." According to this word, Jerusalem is trodden down of the Gentiles to this day: the abomination that maketh desolate has stood, and stands now where it ought not; whether in the form of the Eagle of Pagan Rome, the crucifix of Papal Rome, or the Mosque of the Moslem. Jerusalem is still separated as unclean, and will be so until the LORD Himself comes to cleanse His sanctuary, so long polluted; to sweep away with one purifying besom the Mosque of Omar and the Church of the Sepulchre, the one and the other being abominations alike; or, if there be a difference, the latter is the worse, for Islamism worships no graven image, nor suffers it to intrude on a spot so marvellously trodden underfoot, yet garrisoned and kept apart by ferocious Gentile enemies, as is the Mount Moriah. Not only do the glare and the glitter flung over the subject of the crusades render that attractive

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which ought ever to be loathsome in the Christian's sight, but they so dazzle the eye as to hide a very momentous and most instructive fact, alike elucidating the present, and giving earnest of the future fulfilment of God's word. We are not making war upon a system only because it is in itself evil and false, but because it usurps the place of that which is good and true. We close our shutters upon the now wintry landscape on which the magnificent sun of the firmament is shining, and from which a glorious spring will suddenly burst in life and beauty, in order to delight ourselves with the artificial darkness that gives effect to Satan's phantasmagoria. We know it is all an illusion,—but it is so pretty ! !

Oh that, as men and women, we would put aside these childish things ; and as the servants of a living, a returning Lord, watch, and prepare both ourselves and ours for his coming ! The present state of the Christian world is fearfully corrupt, and on the principle of tracing out the origin and workings of a disease in order to its cure, history would become a most important study if pursued distinctly to that end. The unholy triumvirate who concocted the crusades, Hildebrand, Peter, and Urban, with the obvious motives and the acknowledged means that operated to accomplish a perpetual drain of human blood through more than two centuries, must needs rob the story of some charms in the eyes of a Christian, who believes that a corrupt tree cannot yield good fruit, and that the wrath of man worketh not the righteousness of God. But here we are not called upon to pause, foregoing with a sigh one source of intellectual amusement, and closing our eyes upon the spirit-stirring scene—the plains and mountains of

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Judea. No human mind can fully grasp the sacred wonders that belong to their past history, much less can it satiate itself with the dim but still traceable outline marked down by the hand of inspiration, of what is yet to come, and perhaps even in our own day, upon that land of mystery and marvel.

We have touched on one branch of what is termed Christian history: it is one so universally popular, so famed in tale and song, that it could not be passed over; and the growing interest of themes connected with that locality calls for especial watchfulness on the subject. The Turkish Empire is in itself a splendid enigma; and, as interwoven alike with prophecy and with many nations now professing the Christian faith, it holds out a most engaging object for contemplation, for which this paper affords not space.

C. E.

[SINCE the above was in type, we have received some valuable hints from one who signs "A friend to Youth," to which we shall pay every attention.

In this matter we expected to stand almost alone: it is truly cheering, and a subject of the deepest thankfulness, to have received many words of encouragement from christian parents and teachers, in what threatened to be both an ungracious and a thankless office, but which does not prove so.—ED.]

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ON SELFISHNESS.

THE following remarks will probably be found to outline the minor features, as well as the more prominent characteristics, of this fundamental vice, and, though rapidly and slightly thrown off, may assist in the detection of a counterfeit, where hitherto its existence was not even suspected. We premise, firstly, that no true happiness, either present or future, accrues from self-indulgence.

2. *One* concession to self, draws other evils in its train.

3. When selfishness reigns, it renders the case of conversion at *least*, very doubtful.

4. A love of self, is the secret, but real parent of *all* sin :—e. g. of *pride*,—because self asks to be exalted ; of *vanity*—for self loves to be admired ; of *envy*—as it cannot bear to be surpassed ; of *contempt*—by deeming inferiority to self, a sufficient warrant for censure ; of *unkindness*—being so engrossed, as to forget the feeling of others ; of *intemperance*—for it *will* be gratified ; of *unbelief*—as it chooses not to admit, what it cannot obey : of *discontent*—for it holds itself deserving of more ; of *ingratitude*—as it dislikes the sense of obligation. These instances may suffice to show the prolific hideousness of this sin. Yet selfishness not only causes offence, it perverts the motive of right action. That which out-

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wardly looks like charity, is intrinsically but a grant to qualmish sensibility, or else a forfeiture to false shame. Under its influence, disguised pride takes the form of generosity, and the love of praise, that of disinterested kindness; while egotism, in a deprecatory tone, wishes to pass for humility. *Some* of its counterfeits have nearly *lost their wash*, as justice, honour, public-spiritedness, patriotism, &c.

God graciously permits an appeal to our own interest in the matter of salvation, but our interest, i. e., our self-preservation and happiness, is absolutely hostile to our self-indulgence; gratification too, is promised, as subsidiary to holiness; but, saving our natural appetites, that very gratification must owe it rise and continuance to self-denial. Three rules may help towards the attainment of disinterestedness.

1. Remember that Christ lost himself in us, that we might lose ourselves in him.

2. Self must be thwarted, whenever there is the least apparent demand on us so to do.

3. As much as possible, forget that there is a self to be pleased.

When there is much light on the conscience, there had need be great grace in the heart.

Whatever hinders the repose of the soul on Christ as its joy, its hope, its support, *that* is a snare, in whatever shape it may present itself. Self-dependance disposes us to adopt hasty resolves, to make us variable; humility, or dependance on God, teaches deliberation, and provides for stability.

What we have, is better than what we desire.

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By over estimating earthly things, we can neither be happy with nor without them; otherwise we may be both.

This is Satan's idea,—anything—anything to lead us from Christ. When you blame another, condemn yourself.

POPERY AND THE BIBLE.

In the year 1833, a poor family in Ireland, of the name of M'Gennis, was greatly distressed by the painful illness of a young girl, who, after lingering some time, gave signs of approaching dissolution. She was attended by the priests of the Romish church, to which the family belonged, one of whom discovered, shortly before her decease, that she had repaired for support and comfort in her affliction to a forbidden source. In the wretched hut was a Bible, which the sufferer had received as a reward, at a Protestant minister's free-school; and the priest commanded that it should be instantly destroyed. The dying girl shuddered; the aged parent entreated that the book might be spared; but he was inexorable, and demanded that it should be burned in his presence. The father now declared that it should not be done under his roof; and the incensed priest, rushing from the hut with the Bible in his hand, placed it upon a fire of turf, kindled in the open air, and thus deliberately destroyed it in the day-time, in the presence of numbers, and in the high road! Nor is this a solitary case.—*Errors of the Times.*

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NOTES TO THE CHRISTIAN YEAR.

No. IX.

VISITATION AND COMMUNION OF THE SICK.

Oh, not to bid thy numbers glow
With fancy's fire, or smoothly flow,
With flowery falsehoods intertwine
Eternal wonders, hopes divine.
Why hast thou "*rather* longed to kneel?"
Canst thou impress the Spirit's seal?
What hope of pardon didst thou give,
Save that bright beam,—Believe and live?

Pastor of dying men beware!
Lest these, relying on thy care,
Learn at the gates of death to lean
On aught, their souls and Christ between:
Thy "Mother's" sacred voice may err;
Their safety rests not e'en with her:
A guide infallible hast thou,
Why dost thou seek another now?

Rich is the feast, and dear, that brings
The spirit near the King of kings;
But Keble, on thy dying day,
When things of earth pass all away,

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Oh may thy swiftly closing sight,
Strong only for "celestial light"
Not fondly thus on trifles rest,
"Chalice, and plate, and snowy vest"—
Nor thou with baseless hope rejoice,
In pardons from a mortal voice.

"ENGLAND owes all to the Reformation. . . . The Reformation developed, in a remarkable manner, that Christian spirit, those liberties, that fear of God, that loyal affection for princes, that love of country, those generous sacrifices, that genius, that force, that activity, which form the prosperity and the glory of England.

. . . "Let England be unfaithful to the gospel, and God will humble her in those powerful isles on which she bases her throne, and in those far countries where she extends her empire."—*Merle D'Aubigné.*

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THE HOPE OF THE CHURCH.

I CANNOT always understand the lightness and familiarity with which Christians frequently speak of death: considering it apparently as an event to be longed for, and regarding any thing like shrinking from its approach, as an evidence of decided weakness of faith in others.

Many, it is true, have been enabled, even in the anguish of dissolution, to exclaim, "O grave! where is thy victory! O death! where is thy sting!" Yet every sinner feels, I am sure, iniquity within sufficiently abounding to give at least, a momentary sting to the painful separation of body and spirit, and the grave has its temporary victory when dust returns to dust, and the earthly tabernacle becomes the prey of corruption, and the feast of the foul worm!

I well remember that in seasons of peculiar trial, God's most faithful servants have desired death as a refuge from the troubles which encompassed them; I remember Moses impatiently asking the Lord to "kill him," if he lightened not his burden. Num. xi. 15. I remember too, Elijah "requesting that he might die," when he fled for his life from the hand of Jezebel; (1 Kings xix. 4.) Job entreating that God would "cut him off; (Job vi. 9.) Jeremiah cursing "the day wherein he was born;" (Jer. xx. 14.) and Jonah, beneath his withered gourd, exclaiming, "It is better for me to die than to live." But I have ever

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considered these moments of faltering to have been set before us, not as examples for imitation, but as admonitory warnings. David said, in the fulness of confidence, "though I walk through the valley of the shadow of death, I will fear no evil;" because his Lord should be with him, and his staff should support his steps; (Psalm xxiii.) and Paul was "in a strait betwixt two, having a desire to depart and be with Christ," nevertheless, satisfied to await his time, that he might be magnified by his life or death. Phil. i. 20. In the one we see strong faith, overcoming the evil, which others feared, in the other, ardent desire to be with the Master he loved, to be freed from the chains of sin, and in possession of the "crown of glory" he so brightly anticipated; (2 Tim. iv. 8.) but it does not appear that either here or elsewhere, death is ever represented as any thing but an enemy, and it needs all the firmness of confidence, and fulness of promise, to enable us to walk undismayed through the gloomy portals of the grave.

It is said of the wicked, that there are sometimes "no bands in their death," (Psalm lxxiii. 4.) and many a one meets it unflinchingly, submitting like a *brave* man, to what he finds to be inevitable; on whose midnight darkness of soul if one gleam of gospel light were to break, he would be at once overwhelmed with horror at the awful precipice on which he stood, fearless, only because blindfolded! Real Christians, on the contrary, are often timid and wavering, and clinging anxiously to the last hope of life. I do not think this ought to be; an assurance strong enough to enable them to meet death with perfect calmness is quite attainable; but when we see dear children of God, of whose salvation we cannot entertain a

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doubt, thus recoiling, it ought to teach those who talk so lightly of death, that it is after all, "a dread and solemn thing to die," that it is an evil to be suffered, not a good to be desired, that it is a curse, turned by our gracious Father, in one sense, into a blessing, when he makes "the valley of Achor a door of hope," and cheers his believing people with bright expectations of a joyful resurrection, when spirit and body shall be re-united, and "a crown of glory that fadeth not away," bestowed upon the risen saint.

Bunyan beautifully describes the Christian's passage through the flood of death, as at once dark and cold, and represents him as full of sinkings and terror, till re-assured by feeling firm ground still beneath his feet; and the Rev. R. Knill has expressed much the same feeling in one of his tracts, where he compares his sensations when passing through a tunnel in a steam carriage, to those probably experienced by the believer drawing near death. When he first entered, he was oppressed with the gloom gathering round him, and a painful sense of chilliness crept over him; on looking about he discerned lights at intervals, but they gave no comfort; at length gazing forward earnestly he perceived a very bright spot like a star, which he was informed was the sunshine at the other end of the tunnel. Then "he thanked God and took courage," his shudderings gave way to hope and confidence, and the light increased,—"shining more and more unto the perfect day."

Death is the lot of every child of Adam—none but Enoch and Elijah escaped its penalty, none may hope to escape it now, but those of the Lord's saints, who shall be alive at His coming. It is "the

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wages of sin," (Rom. vi. 23.) appointed for all, (2 Sam. xiv. 14; Heb. ix. 27.) We know like Job of old, that "God will bring us unto death;" (xxx. 23.) There is no peradventure, "we must needs die," the sentence went forth against fallen man, "Dust thou art, to dust shalt thou return," and it has never been reversed nor grown obsolete. Job, though he longed for it, thought it gloomy, and called it the "King of terrors," (x. 21; xviii. 14,) yet he found strong consolation in knowing that his Redeemer lived, and at the latter day, should stand upon the earth. Job xix. 25. This is the glorious hope remaining for the people of God. This their rejoicing when they feel that "worms will soon destroy the body." For this we are encouraged to wait and watch; would that instead of passively looking to the tomb—we would learn to lift up our eyes for our Lord, and pray earnestly for his glorious Advent!

"In Adam all die"—(1 Cor. xv. 22.) but Christ hath died for us, "the just for the unjust," not, that we should taste of death no more, but that, by the precious blood of his vicarious offering, our sins might be washed away, and that, by his resurrection he might give unto his people a lively hope of that for which we are to look—the redemption of the body; (1 Peter i. 3.) and long for the second coming of our Lord, "Who shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able even to subdue all things unto Himself." Phil. iii. 21.

The Devil is said to have the power of death, (Heb. xi. 14.) and the Apostle Paul assured the Corinthian converts, that "the last enemy that shall

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be destroyed is death." 1 Cor. xv. 26. When the Saviour trembled in Gethsemane, He called it "the hour of the power of darkness." When Job was afflicted, Satan was the instigator and agent, but the Almighty forbade him to touch his life, intimating thereby, that the adversary has power over it only under divine permission: Christ conquered death, when He rose victorious from the tomb, leading "captivity captive;" so shall we, through his sovereign power, when His voice breaks the bondage of the grave, and the body "sown in dishonour is raised in glory." It is for the coming of the Lord we are to look, as the consummation of all the blessedness promised to believers; many say, when this subject is pressed upon their attention, "True, He will come, but not in our time." It *may* be so; but, as "a thief in the night" will He come; and just this spirit will distinguish the scoffers then, "Where is the promise of His coming?" 2 Peter iii.

Our Lord well knew when he was addressing his disciples, that he would not return while any of them lived on earth, yet he repeatedly exhorted them to "watch;" (Matt. xxiv. 42; xxv. 13. Mark xiii. 32. &c.) "Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints," (Jude 14.) seeing this afar off, he rejoiced in it, while walking with God.

This hope is set before sorrowing followers as a source of consolation; "Let not your heart be troubled, I will come again and receive you unto myself." (John xiv.) "Ye men of Galilee, why stand ye here? this same Jesus shall so come in like manner as ye have seen him go into heaven." (Acts i. 11,) "Them which sleep in Jesus, will

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God bring with Him, for the Lord himself shall descend from heaven," &c, (1 Thess. iv. 14, 18.) "*wherefore*," adds the apostle, "comfort one another with these words."

It is set before us as a motive to holiness; "Our conversation is in heaven, from whence we look for the Saviour." (Phil. iii. 20. Rom. xiii. 12.) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 13.) "The day of the Lord will come as a thief in the night; seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness," (2 Peter iii. 11.) Follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, keep this commandment without spot, until the appearing of our Lord Jesus Christ. (1 Tim. vi. 11.)

It is set before us as a ground of patience; "Ye have need of patience, for, yet a little while, and he that shall come, will come, and will not tarry." (Heb. ix. 36.) "Be patient therefore, brethren, unto the coming of the Lord; it draweth nigh." James v. 7, 8.

It is a hope of rest:—we find that the Thessalonians had been so impressed with the expectation of Christ's speedy advent, that they neglected daily duties in watchfulness, and St. Paul found it needful to reveal the manifestation of "the man of sin" first, while he sweetly assured "to those who are troubled, rest, when the Lord Jesus should be revealed from heaven with his holy angels," (2 Thess. i. 7, 10.)

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There is a hope of reward too, connected with it,—"The crown of righteousness which the Lord shall give me at that day, and not to me only, but to all those who love his appearing." (2 Tim. iv. 8.) "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter v. 4.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Coloss. iii. 4.)

It is a motive to prayerfulness; "Take ye heed, watch and pray, for ye know not when the time is." (Mark xiii. 33) "It is a source of gladness; when ye see these things, lift up your heads and look up, for your redemption draweth nigh." (Luke xxi. 28.)

It is a reason for abiding in Christ; "Little children abide in him, that when he shall appear, ye may have confidence, and not be ashamed before Him at his coming." (1 John ii. 28.)

The attitude of the church should be a waiting and expectant one; "so that ye come behind in no gift, waiting for the coming of the Lord;" (1 Cor. i. 7,) the apostle prays that his converts may be "preserved blameless unto the coming of the Lord," (1 Thess. v. 23,) and again, that their hearts might be "directed into the patient waiting for Christ," (2 Thess. iii. 5.)

"Behold I come," said our blessed Master, (Rev. xvii. 16,) and when closing the canon of scripture, the warning of his approach is thrice repeated. (Rev. xxii. 7, 12, 20.) "*Surely* I come quickly:" and in the Christian's daily prayer, Christ taught his people to pray, "Thy kingdom come." Oh, that all those who repeat it, would breathe from their

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hearts, "Even so, come." How few consider even the import of the words.

It may be asked, how Christ could be said to come quickly, when seventeen centuries have since rolled into the past, and all things continue as they were: the Apostle Peter answers the question in his second epistle, chapter iii,—where, alluding to the scoffers of the last days, he says, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering, not *willing that* any *should* perish,"—how gracious and merciful; and while some impatient ones cry out daily, "Why tarry his chariot wheels?"—the long-suffering Lord is lengthening out the day of grace for unbelievers, "not willing that any should perish." We know, however, that all shall not be saved; to many, the delay is but that they may fill up "the measure of their iniquities," while the Lord pleads with them in vain.—"Turn ye, turn ye, why *will* ye die?"

It may be, that Christ will not come while this generation remaineth; none can say that it will be so; the possibility furnishes no excuse for transgressing His command to watch for Him. If *really* looking for the Master, it will not matter to us whether he comes to take us, or sends a messenger for us in death,—the waiting servant shall not be found unprepared.

David rejoiced that "our God should come and gather his saints," (Psalm l.) may we not much more share his joy!

There is, indeed, an increasing number, awake to

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the thickening signs of the times; yet the brightness of their hope does not always appear to shine out in their actions; their lamps are untrimmed, while they profess themselves ready to go out and meet the bridegroom; to such, well applies the reproof of the prophet, "Woe unto you that desire the day of the Lord, to what end is it for you? the day of the Lord is darkness, and not light." (Amos v. 18.) He will indeed come to give rest, reward, and glory to his faithful followers, but he shall also be "revealed in flaming fire, taking vengeance on all those who *obey not the truth.*"

It is common to hear these days spoken of, as a period of great revival:—in some respects it is so; knowledge is increased, open immorality is repressed, and means of grace greatly abound, the way of religion is smoother, and more or less of profession is *fashionable.* But this often tends to deceive others and ourselves,—in past years, it needed real devotedness to appear a Christian, the few who thus stood forth, "were known and read of all men;" but popular approval was not with them, and many difficulties and discouragements surrounded them, never met now by the fair-seeming neophyte.

It is now more difficult to distinguish the disciple truly grafted in a branch of the living vine, amidst the many promising fruit-trees in the vineyard; but I am apt to fancy they are not in any wise more numerous; still those who are after the flesh, "persecute those born after the spirit,"—now, the child of God is often condemned for old-fashioned antiquated notions, and ignorance of new-fangled fopperies and bright conceits; but it is a small thing to be judged by man's judgment, it is well to see even

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an outward cleansing, though it may be that amidst all the fields looking so white unto harvest, the blight of formality, and the mildew of unsanctified knowledge, may prove no less destructive, than the tares of more careless times, and not one ear of wheat the more, be gathered into the garner of the Lord.

May God give unto his people the Spirit of a "sound mind," and keep them watching; not merely gazing up into heaven, "but keeping their garments unspotted from this evil world." (Rev. xvi. 15.) "Blessed is that servant whom his Lord, when He cometh, shall find so doing!"

AN IRISH LADY.

THE Jerusalem which is above and shall come down out of heaven, will be the place of bright and permanent glory, where the Lamb of God shall manifest the rays of his majesty to his glorified saints. Jerusalem, in its literal character, will be the habitation of the restored Jews, and not of the saints who now form the Lamb's wife, and shall then have done with humanity. In that favoured earthly city, Christ will manifest his kingly power, and appear to his ancient people as their rightful sovereign, but he will not dwell there as he will in the New Jerusalem: the one will be the place of his *manifestation*, the other, of his *abiding glory.—Dalton.*

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POPULAR ERRORS.

A CHARITABLE PERSON.

As a proof of the fact that error is more easily perpetuated than truth, with the great mass of human intelligence, we may instance the perversion which has been suffered to endure on the subject of charity. The meaning of the word itself has too generally been confined to the act of alms-giving, and thus supposed to elucidate—quite satisfactorily to our natural bias—the saying, "charity covers the multitude of sins." And further, the neglect of even this comparatively easy duty, has called forth an unbearable solecism in the proverb so lightly used in familiar parlance, "as cold as charity." The equally ready observation, that "charity begins at home," is with some persons, constituted the guard and protector of all their avenues of sympathy and benevolence, which, had charity already begun there, would be thrown open to the access of extraneous claimants also. Yet in one sense, nothing can be truer than the assertion, for if the elevated light illumines its nearest objects with the strongest glow; "the lights of the world" should shine brightest within the precincts of their providentially-appointed sphere. As a consequence of the above-cited mistakes, to use a gentle term, we may notice the practice common in society at large,

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of applying the epithet, "a charitable person," where there may be intrinsically quite the reverse of such a character. Though an individual is known to be the dread or the ridicule of his immediate connexions, by reason of unsubdued passions, or disordered propensities; though he should fail to perform the duties which fall to his share in public, social, or private life;—though his household be ill-regulated, and his children uncontrolled, it matters not, "*he is such a charitable man*, his name stands foremost on the lists of subscriptions to all religious, or useful institutions, he is *so* kind to the poor, *so* generous, *so* benevolent." But is this *charity?* St. Paul, by the inspiration of God, tells us it is not. And even when unattended by the moral distortions adverted to, it is then only a part, a minor feature, an outer circle of that comprehensive grace. The habit of supplying relief to the sick and indigent, and of contributing liberally to religious causes, may be exercised with the entire concurrence of our inbred feelings, which would rebel against the harder task of subduing the workings of an evil temper, submitting with cheerfulness to the will, or it may be the waywardness of others;—checking the eagerness to relate an amusing incident at the expense of our neighbour; or consenting to forego the praise which throws a shade over his conduct; yet this also is charity, and that little word includes in its scope far more than can be detailed thus briefly, for charity unites all that is honourable to God with all that is beneficial to man, and only consists with a renunciation, sincere, though imperfect, of selfish views, desires, and ways, because these are contrary to the former; and till

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we are assured that this is in some degree the principle of the heart, and the practice of the life, we do but assist in propagating another of Satan's lies, by accepting, ourselves, or bestowing upon others, that almost universally misapplied term, "a charitable person."

GOOD AND BAD SERVANTS.

THERE are few complaints more prevalent than those which respect the ordering of the domestic economy; on which subject it is generally agreed that the best-laid plans for the ensurance of regularity and peace in the household, are continually thwarted by the evil propensities of our servants. Yet in spite of this so pressing difficulty, some people are so fortunate as to be comparatively undisturbed by such troubles, in other words, they enjoy the rare advantage of possessing good servants. But as we have frequently discovered that the sense of the term does not always suit the fact of the case, we take leave to enquire in this instance also, whether the censure or the praise fits the characters, and whether too, some ameliorative measures might not be adopted, which would tend to lessen the amount of inconvenience alleged.

What is a bad servant, in the common acceptation of the phrase? One who has not wit enough to keep his failings out of sight; who, though guilty of repeated infractions of Christian morality with his equals and inferiors, has not the discernment necessary to make him obseqious to his superiors. So, a good servant is one who with policy contrives to smother his real feelings before those who are

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only judges in their own cause, and care little what obliquities occur, not affecting them. Is this an overdrawn statement? Would that in the generality of cases it were! We repeat that there are few heads of families who so far consider the nature of their communion with their dependents, as to strive that the duty of their servants to the "Lord of all," shall be as well performed as to themselves. We proceed to invite some reflections which, if practically pursued, would doubtless assist most persons in the arduous task of regulating the lower department. These concern the true position both of masters and servants. Thus, the first should remember that they occupy a field of action where it is not their province to submit to superinduced authority, and they are consequently wholly incompetent to estimate the snares and hindrances attending that situation. And on the other hand let them consider the early training of most servants, how devoid probably of moral culture, how unaccompanied by the ordinary means of improving in, or even of acquiring the rudiments of, that "knowledge which maketh wise the simple." Let there be somewhat of that principle of equity inclosed in the command to "do unto others as we would they should unto us," if not a heartfelt sense of the dependance really existing on that "Master who is in heaven." Let there be some allowance for the privation, difficulties, and drawbacks of servants, privations of home, kindred, and liberty, difficulties of ignorance and infirmity, and drawbacks, in the often vitiating example of their fellows, and may we add, the sins and inconsistencies of those who bear rule. Let these only ask themselves, "should I, with all my

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advantages of superior knowledge and discipline, do better than my servant on most occasions?" and if conscience be allowed a hearing, the answer would teach a wholesome lesson of forbearance and compassion, and the cases might be less frequent, in which that greatly abused portion of society—our domestics, are condemned to lose both situation and character, through the capricious judgment, or the uncharitableness of—oh shame!—*Christian* masters and mistresses.

YOUTH AND AGE.—INFIRMITIES.

WHEN an aged person has unfortunately become a grievous burden upon others, crossing their wishes and harassing their tempers almost beyond endurance, it is common to enforce the plea of sympathy for the one, and to urge the propriety of forbearance in the others, by adverting to the probability of the like infirmities being sustained by themselves in their turn. Now if *bodily* infirmities be alluded to, the argument is fair enough. We none of us know how afflicted we may become ere we quit this world, nor how largely we may have to draw on the kind offices of those around us. But if the appeal has respect also to obliquities of disposition, the case is altered. On this footing, the subject presents another of those mistaken axioms which tend to blind the judgment alike of old and young, leading the former to consider the results of self-indulged propensities, as so many claims to pity and observance; and inducing the latter to abate their watchfulness over the "sins which do most easily beset them," expecting that their evil consequences will be as tenderly dealt with in age. We would not be understood to advocate an

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unkind or disrespectful line of conduct, to the unhappy victims of their own folly, but only to point out the necessity of rectifying the general misconception in this matter,—contributing as it does to increase the amount of human guilt and misery. Why should it be said, that we *may* all exhibit similar perverse tempers as those by which our own are now tried? The probability is not one of those which attach to things of time and chance. No, it rests with ourselves. We profess to believe that scripture which declares that "the redeemed of the Lord go on from strength to strength:" how then is this compatible with the assertion above! To maintain *that*, we must either admit that we are not of the number of the redeemed, or that being so, we *may* be disappointed of the promised supply of strength. This is to make God as man, that he should lie, or repent of his engagements. Far be that from us! There is no moral necessity for our yielding to the power of evil as years advance; rather there is every reason to look for an increase in good, so that "being found in the way of righteousness," our "hoary head" shall be "a crown of glory." Does the veteran of many fights grow less warlike or experienced in the march of victory? Does the mariner who has weathered many a storm, become less skilful in guiding his bark through the main? Does the scholar who has mastered the abstrusest portion of his studies fall back to the elements from which he started? Wherefore then must the christian who has "fought the good fight," braved the storms of evil, and leaned at the feet of a Divine Teacher, be less successful than they? If he be *really* a Christian his "path" will be "*as the shining light which shineth more and more unto the perfect day.*"

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THE BIRD OF PASSAGE.

"The stork knoweth her appointed times, and the turtle, the crane and the swallow observe the time of their coming, but my people know not."—JER. VIII. 7.

"Ask now the fowls of the air, and they shall teach thee."—JOB XII. 8.

OH! Wanderer, rest a moment
In this bright and sunny isle;
Cool fountains murmur softly,
Pause in thy flight awhile!
Here are fragrant blossoms blushing,
And groves in verdure drest;
Here companions sweetly warbling,
Woo thee to needful rest!
Thy wing is faint and weary,
Clouds gather darkling round;
Beneath hoarse billows mutter
With a dread and warning sound:
Rest, till the angry tempest
Melts rainbow-deck'd away;
Here is safety, here is beauty,
Oh! wilful traveller, stay?

"Though bright thy sea-girt dwelling
I may not seek its flowers,
Its sparkling waters tempt not,
Nor all its perfum'd bowers.

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In vain the tuneful chorus
  Invites the tir'd one's stay ;
The home I seek lies onward ;
  I could not brook delay.
I gaze on all the splendor
  Of thy vales so sweet and blest,
Yet I may not bend me earthward,
  For this is not my rest!
The storm lowers dark above me,
  And the sea swells high below ;
But the shores I seek so fondly
  No raging tempests know :
And those who downwards lure me,
  To pause amidst the grove
Are not the dear companions
  Who shar'd my early love :
Where are they ? some are waiting
  My coming in that land ;
And those who linger after
  Shall quickly join the band."

Oh ! bird, fly gladly forward
  Thy cherish'd home to gain ;
The snare and prison 'waited thee,
  Did'st thou, deceived, remain—
Oh ! well for us, if we, like thee,
  O'er life's sea onward press ;
Nor thoughtless rest amidst the scenes
  Of seeming loveliness !
And when, if faint, pursuing still,
  We mark the tempest come,
Gain strength and courage on our way,
  By thinking of our home—

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That better land, where trouble's waves
No more shall widely roar;
Where we shall meet those early friends
"Not lost, but gone before,"
Where all who love its promise
Shall safely reach its shore;
And joy and peace and blessing
Be found there, evermore!

I. B.

"I AM an alarmist. I believe our Church was never in the danger she now is, except, perhaps, immediately before the great rebellion. Not the high church party, of which Archbishop Laud was then the head, nor the nonjurors who condemned the glorious revolution of 1688, carried out so many of the main principles of the Church of Rome, and professed them so formally, fully, and systematically, within the Church of England, as is now openly done."—*Bishop of Calcutta.*

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EXPOSITORY REMARKS ON GENESIS.

No. III.

VERSES 14, 15.—"*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*"—This address to the serpent, as it stands alone in this passage, would confessedly be incomprehensible, were we not enabled to explain it fully by the help of other scriptures, especially by those of the New Testament, which unfold to us, that as a matter of fact the power of man's spiritual adversary has been crushed by the seed of the woman; even by the Son of God when He became Son of Man, and "was made of a woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 5. That man was seduced from his first allegiance to God, by the malignant spiritual being who is designated as one who abode not in the truth, but "was a liar and murderer from the beginning," is expressly declared in the Scriptures; and mysterious as may be to us the existence, and especially the power, of this evil

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potentate, we must accede to the scripture testimony regarding him, if we desire to become acquainted with the mysteries of the kingdom of heaven, and with the whole truth as it is in Jesus. And let us beware of resorting, as some have done, and still do, to the help of Allegory, that by its aid we may get rid of statements which oppose our ideas of fitness and probability. The scripture doctrine of the personality of the wicked one, and of his usurped dominion over the human race, cannot be got rid of, unless we are prepared to go all lengths in controverting the facts which the word of God most expressly declares and insists upon, and without which, we may with truth add, the scripture from first to last is devoid of any consistent meaning. For what is the scripture doctrine in regard to him, who is called therein by the sundry appellations of the Devil, Satan, the old Serpent, &c. &c.? Surely it cannot be denied that it is this: that a malignant spiritual being, of mighty power, has been permitted to usurp the dominion of this earth, and that he rules in the hearts of the children of disobedience, even as the Spirit of God rules in the hearts of the Lord's obedient people. And any attempt to dispense with this account which the scripture gives us of a diabolic agency, necessarily involves the rejection of the doctrine of Christ; for if it be not true that Jesus came to destroy both the Devil and his works, no sufficient cause can be assigned for his advent. But in every page of the New Testament we meet with an unequivocal recognition of the truth that Christ took upon Him the human form for the express purpose of contending with, and overcoming, the wicked one; that as in Adam the human nature had been overcome by the

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diabolic, it might in Christ be victorious, and achieve the destruction of the malignant foe. Our text then is made abundantly clear by the study of other portions of the word of God; and here as elsewhere, we find scripture explained by scripture, the Old Testament by the help of the New, and those parts which are at first sight most dark and intricate, unfolded by the aid of those which are distinct and clear. In the condemnation therefore of the Serpent, we read the doom of Satan himself, and in the seed of the woman we discern the Messiah, the eternal Son of the Father, who, "forasmuch as the children were partakers of flesh and blood, also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the Devil." Heb. ii. 14. Nor ought we to be deterred from confessing our faith in this interpretation by the scoffs of the unbeliever, who in the whole of this narrative can see nothing more than a mythological fable. It appears to him utterly unworthy of belief that man should have been permitted to fall under the power of a diabolic agent, and equally improbable that the Son of God should have assumed man's nature in order to deliver him from this tyranny. But may we not fairly ask, what solution can the infidel give us of those mysteries of providence by which we are actually surrounded, better than that afforded us in the word of God. Man is confessedly under varied influences of good and evil, and whilst we see that some few human beings are enabled to bring forth the fruits of a holy and virtuous life, we perceive also that the mass of men are led captive by their lusts to work iniquity with greediness, glorying in their shame, and apparently

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dead to every spiritual and moral impulse. And from whence this evil nature, and those hateful works, which the infidel will himself perhaps be obliged to term, for want of more appropriate epithets, Satanic and Diabolic? He will tell us that all is an inexplicable mystery, and that he can offer us no adequate solution of the phenomena of man's depravity. Nevertheless he will still persist in rejecting the scripture clue, by means of which we can unravel what is otherwise incomprehensible. And from whence his reluctance to receive the solution which the scripture gives us in regard to the wickedness of man? It originates, we must believe, in that very blindness which the god of this world has had power to cast over the spiritual understandings of those by whom he is unconsciously obeyed. And more than this, it springs out of that pride of heart which is proper to fallen man; so that as the deluded Jews indignantly rejected the idea of their ever having been in bondage to any man, (John viii. 33.) so do these highminded scoffers reject with no small contempt, the supposition that man is the slave of a spiritual potentate, whose behests he must needs perform, except he call to his aid that power of the Highest, by which the strong man who coerces him may first be overcome. Mark iv. 27. But happy the man, who, conscious of the existence of sin in himself, and of the general alienation of man from God, is enabled to acquiesce in the humbling truth that human nature is led captive, not only by sin, but by that spiritual adversary who tempts man to sin, whilst at the same time he believes in the power of "the Son of God who was manifested that He might destroy the works of the Devil," and himself appeals

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to the power of Christ that he individually may be set free. John viii. 36.

Let us now observe that before the Judge proceeded to pass sentence on His unhappy offspring, He pronounced a curse upon their malignant adversary, whose utter ruin He also predicted. Nor did the justly-incensed Lawgiver address the wily serpent as He had previously addressed his deluded victims. To Adam the Lord had said, "Where art thou?" and to Eve, "What is this that thou hast done?" But He does not vouchsafe any word of enquiry to him who "was a liar, and a murderer from the beginning." His doom had been pronounced before the creation of this earth, or of man its inhabitant; and any softened word of interrogation would have been out of place towards an offender whose enmity to the most High had again so flagrantly proclaimed itself. And how humiliating was the sentence which was now pronounced upon the malignant apostate. He had thought to ruin man irretrievably, and to effect his destruction through the woman. With refined and peculiar malice he had selected the Lord's last best gift to man, the being designated by God Himself "a help meet for him," by her to seduce her husband to disobedience. And apparently he succeeded in his foul attempt. But said God, "It is not so: with all thy subtlety thou hast miscalculated in this matter, for the seed of the woman shall bruise thy head. Thou didst select the woman as thine instrument; I too will make her mine. By the woman thou hast destroyed the man, but I too, by the woman will also save the man, who shall still find, in spite of thy malice, that she is indeed his help meet, and this in a far higher sense

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than she would ever have been, but for thy murderous wiles. For "a virgin shall conceive and bear a son," "and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah ix. 6. Nor will these His varied titles be mere highly-sounding epithets of honor. They will all be aptly significant of His own glorious person, and of the work that He will achieve on man's behalf. For by and in the Son of God, who will also become Son of Man, the human nature, fallen and degraded as it has become through thy power, will rise to a far higher degree of spiritual excellence and glory than it could ever have reached in virtue of its own righteousness, however faithfully preserved, or zealously improved. The future condition also of my now fallen creature shall surpass in felicity and honor all that it could possibly have attained had I interposed to prevent the succes of thy wiles, and had man retained his allegiance to my law; for in such a case he would have received a recompense which would have been of debt, and therefore proportioned to the merit of his obedience; (Rom. iv. 4.) (and need I say how small at most would that debt have been, how insignificant the merit of that obedience,) (Luke xvii 10.) but now he will stand invested with a divine righteousness, even that of my coequal Son, and will be able to challenge in virtue of that righteousness, the reward which is of grace and not of debt, the recompense which is to be measured not by any desert of the creature, but by the loving-kindness of the Creator, not according to the narrow limits of human well-doing, but according to the boundless nature of that

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obedience which shall be yielded to my law, by Him who will magnify the Law and make it honourable; by Him, who, appearing as the woman's seed, and in the likeness of man upon the earth, shall so bruise thy head beneath His feet, that His people also, made one with Him in His strength, and emboldened by His victory, shall in like manner trample on thy prostrate form, (Rom. xvi. 20.) exulting in thy defeat, causing thee again and again to lick the dust, despising thee and laughing thee to scorn." Psalm xci. 13. Isaiah xiv. 3—20.

It appears very probable from the context that the form of the Serpent was considerably, if not altogether changed, in connexion with the curse denounced in our text, and, (as before observed, when commenting on verse 1.) that at the first it carried itself in an erect manner, and did not measure its length upon the earth as it now does. Nor let us account it strange that the Creator should give his creature man a visible memento of the dire event which took place in Paradise. God has at all times spoken to His Church through the medium of external symbols, and has uniformly proclaimed to us the invisible, by means of the visible. When the gliding reptile therefore meets our eye, and when his hissing voice admonishes us that he is armed with a deadly venom, how naturally are we reminded that there is a yet more cruel serpent, who possesses over us the power of death but for the interposition of the woman's promised seed!

The expression "the woman's seed" has been explained by the help of other scriptures, to refer to the Lord Jesus Christ, and that the promise in our text has a primary reference to Him, is clear beyond

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dispute. But at the same time we are warranted in considering the seed spoken of, as expressive also of the whole of that elect people who obtain by faith in Jesus, victory over the wicked one. And it is with great propriety, that this elect people are spoken of as the seed *of the woman*, because by this expression we are emphatically reminded that they obtain their spiritual birth from God only, and that this privilege of theirs does not come to them by any natural descent of flesh and blood, nor by the will of man, (John i. 13.) but is the result of free and sovereign grace. Nor should we overlook the all-important scripture truth conveyed in the remarkable omission of any mention of *the man* and *his* seed, as heirs of the promise. We read only of *the woman* and of *her* seed, as of those who shall be at enmity with the wicked one, and eventually trample him under foot. And why are we informed that the woman rather than the man is to wage war with Satan, if it be not to teach us that *the elect Church*, (for she is the woman intended in our text) and not man, as man, is to enter the lists with the God of this world, and to overcome him? Surely the sacred historian had a purpose here of drawing a distinct line of demarcation between the natural and spiritual man, between the world and the Church, between those generations of men who should be born after the flesh and will of man, and that peculiar race who were chosen in Christ, before the foundation of the world, and given to Him as an inheritance, whom he should redeem from their fall in Adam, sanctify by His Spirit, and ultimately glorify. And it is highly satisfactory, and explains most unequivocally the meaning of many scriptures, which had otherwise been

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hard to understand, that mention is also made in our text of a seed of the Serpent, in whose hearts enmity to Christ should bear rule. The existence then of two utterly hostile races is clearly signified in our text, and of these two distinct races it is affirmed, that one of them shall be the seed *of the woman*, or in other words the spiritual heirs of an eternal promise (Titus i. 1—3.) given to the Son of God before the world was formed, and so standing in the undiminished love and favor of God, after the fall as before it, in virtue, not of their descent *from Adam*, but in virtue of their eternal relation to Him with whom their life was hidden in God, before the fact of its existence was disclosed to the Church: (Eph. iii. 9—11.) and of the other serpentine race, it is alike clear on the testimony of scripture that they can claim no everlasting union with the Son of God, but are a spurious birth of Sin and of the wicked one; because whilst they derive their nature of flesh and blood from Adam, they are also of their father the Devil. John viii. 41, 43, 44. Matt. xiii. 33, 39. And upon this view of the matter, which is the scriptural view, what becomes of those vain boasts of ungodly men, that merely *as men* they can challenge to themselves the divine favor, and account themselves children of God, inasmuch as they were originally created in the person of their father Adam in the divine image and likeness? For is it not plain, that in our text no mention is made of any race descended *from Adam*, but that the seed of the woman and of the serpent are alone mentioned: which is as much as to say that Adam is not the true father of the spiritual seed, although they shall derive their human nature from him, nor is he the only father of the

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great mass of human kind, for they shall bear the same filial relation to the wicked one that the Church bears to Christ. And however appalling may be the views which are suggested to the mind in connexion with these statements, if they are the genuine truths of scripture, in vain shall we oppose to them the utterance of unbelief and abhorrence. That there is something truly appalling and frightful in the idea that a race treading the earth who may be properly termed Satanic as well as human, and who as truly partake of the nature of the wicked one, as of the human nature of Adam, no believer will deny. But is this idea after all a less appalling or terrible one, than the plain and demonstrable fact, that in all ages of the world, multitudes of human beings have been found inhaling the vital air, who have not only been at one period of their lives dead in trespasses and sins (as indeed are all the members of the elect church, till quickened from their death in sin to a new life in righteousness) but pursuing to the end of their life's career the same course of malignant opposition to the Lord and to His anointed one, the same inveterate diabolic rage towards the woman and her seed, towards Christ and His saints. Surely the condition of such adversaries is not really improved by affirming that they are *not* the children of the wicked one, except in the same sense in which all Adam's race may be denominated his seed, and by boldly declaring that they are in fact the children of God in virtue of their descent from Adam, although they forego the privilege of their human descent, and make themselves the willing slaves of Satan.

And now may we not with propriety imagine that whilst our first father would necessarily rejoice in

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the serpent's doom, and in the knowledge that one would spring from the woman who should bruise the malignant adversary's head, that he would also keenly feel the humiliation of finding that he *as man* was not so much as named in connexion with the war that should be waged between the serpent and the woman, and between his seed and her seed? Surely he must have perceived that he had now ceased to be the representative of the race who, like himself at the first, should bear the image and likeness of God. The man is the head of the woman, and the woman was of the man as well as created for the man, (1 Cor. xi. 3, 8, 9.) nevertheless, the man is passed by in our text, and mention is only made of the woman; clearly intimating to Adam that he was degraded from his first high and holy pre-eminence, and that the title of father no longer appertained to him save in a sense which would confer on him no honor. Rom. v. 12—19. But we may also believe that in spite of this humiliation which was apparently so complete, there would arise in Adam's heart (when he should be afterwards restored by grace and the new and sanctifying operations of the Spirit of Christ, to a love of God and man in some respects more perfect than that which he possessed in his unfallen state) feelings of dutiful resignation to the divine will in connexion with his own disgrace, allied moreover to a joyful sense of the immense advantage to be derived ultimately to the elect church from the transfer of their headship from himself to that Jesus who should not only be man, but also God. And in such a case we may suppose him saying with the same cordial satisfaction that animated the blessed Baptist's heart when he uttered the memorable

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words, "He must increase, but I must decrease: he that cometh from above is above all. He that is of the earth is earthy, he that cometh from heaven is above all." "The Father loveth the Son and hath given all things into his hand. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." John iii. 29—31. And that Adam rose again after his sad fall, at least to the state of holy loving resignation, and joyful, humble acquiescence in the divine counsels which so many of the elect church have realized, why should we doubt, or why limit the operations of the Holy Spirit in his case? The charity which hopeth all things, and believeth all things that are not evidently inconsistent with the revealed truth of scripture, must needs suggest the belief that after Adam had been duly humbled on account of his transgression, and made alive to the fearful evil of sin as an offence against the blessed God, he would rise again to a new life of faith and love, and possess, it is more than probable, such a sense of divine love as he could not have possessed except for the sad, yet joyful fact, that he had much forgiven him. Luke vii. 41—47.

In regard to the bruising of the heel of the woman's seed, predicted in our text, we cannot be at any loss to see the distinct accomplishment of the prophecy both in the person of Jesus and his saints; in the person of Jesus when he endured the varied evils of life, and the pains of death, in the nature which he assumed for man's deliverance, and in the persons of his saints, who have again and again suffered the loss of all earthly things, and of life itself, through the

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enmity of Satan and his murderous brood. The heel therefore is, in our text, expressive of the human nature, also of the body and earthly life of man, and over this nature, and body and earthly life, Satan was to enjoy a partial rule, and to possess the power of injuring man in these vulnerable points. But his power would be limited to these, and the immortal soul, the spirit, the head, he was not to be permitted to touch: having killed the body, there was no more that he could do, and therefore his triumph, however appalling to the eye of sense, would be but momentary and comparatively unimportant in the eye of faith. 2 Cor. iv. 16—18.

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TO ROME, *via* OXFORD.

(From the Bishop of Ossory's Charge.)

I SHALL make no attempt to trace regularly the approximations to Rome which have accompanied this deepening hostility to Protestantism. They have gone on naturally, *pari passu*. And it would seem now that no changes, however great, in our doctrine, or worship, or discipline, would come up to their notions of what is necessary to the perfection of the church, if not to its very being, unless they led to reunion with Rome; and that upon the most unqualified terms of submission, which the highest maintainers of papal supremacy have claimed for the chair of St. Peter. And, accordingly, every obstacle to this consummation has been gradually taken away. It had been ostentatiously stated from time to time, that we can have no union with Rome as she is: that she must change before we can become one again: that she must move towards us, before we can move towards her. And such declarations were confidently referred to as a full answer to all apprehensions on that head. But, after allowing her a reasonable time, it was found that she continued what and where she was, and that she gave no sign of any disposition to move towards us, or to make any such changes as might facilitate our

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moving towards her. And then it became necessary to discover that the hindrances which it was hopeless to expect that she would take away, were, in reality, no hindrances at all. And this work was set about in earnest, and has already advanced so far, that it cannot but be apparent that (when their desires for reunion are so fervent) these men must be kept back from joining her, by some better and stronger reasons than any which can be furnished by the shadow of the differences between the churches which they have allowed to remain in their creed. Tract No. XC. showed, indeed, how they might, if they pleased, remain in the church, how much soever of the belief of Rome they had embraced, but it does not explain why they should choose to do so. And why men who seem to have extirpated from their religious system every trace of anything which could raise a serious objection to union with Rome, and who entertain so high a sense of the blessings to be enjoyed in her communion, and so fervent a longing for them—why they continue to exclude themselves from such blessings, and to subject themselves to the isolation under which they groan, and to all the perplexities and disadvantages of communion with a church which can barely be proved to be not schismatical and not uncatholic, and even that, by a process of interpretation, of which it has been pronounced, by what they acknowledge to be the highest authority, that it is so subtle, that by it the Articles may be made to mean anything or nothing—is certainly a question which may well perplex simple minds. It can hardly fail to suggest itself, that they remain in our church rather for her sake, than their own—for what they hope to do for her, rather than what they enjoy in

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her, or hope from her. And this answer has been given to the question in quarters by no means unfavourable, whether well or ill informed. But whether it be the true answer or not, it is very distinctly announced that they have much more to do in and for the church, and that they are determined to do it.

POPERY is a religion that utterly overthrows the true humanity of Christ, while they give unto it ten thousand places at once, and yet no place; flesh, and no flesh; several members without distinction; a substance without quantity, and other accidents; or substance and accidents that cannot be seen, felt, perceived. So they make either a monster of their Saviour, or nothing.

A religion that utterly overthrows the perfection of Christ's satisfaction. If all be not paid, how hath he satisfied? If temporal punishments in purgatory be yet due, how is all paid? And if these must be paid by us, how are they satisfied by him?—*Bishop Hall.*

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MARY SPENCER.

A TALE FOR THE TIMES.

CHAPTER III.

To praise Him is to serve Him, and fulfil
Doing, and suffering, His unquestion'd will—
To learn in God's own school the Christian part,
And bind the task assigned thee to thine heart.

COWPER.

"I SAW Lady Sophia Benson, this morning, mamma," said Edward, the evening after the funeral had taken place, "she looked at me very hard, and the tears came into her eyes; then she made her coachman stop and called a little boy to her. I think it was to ask about us—perhaps she will come and take us out of this ugly house. Do you think she will, mamma?"

Poor little fellow! the expectation that cheered him that evening was not to be realized for years to come, and though for awhile he watched every carriage that went past, in hopes the kind face of Lady Sophia Benson might once more be seen at the window, he soon gave up the fruitless hope, and sought amusement in something else. A new play of Mary's devising, or a simple lesson rendered pleasant by her mode of conveying it, often kept his

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infant mind diverted for hours which otherwise would have passed wearily away.

Mary saw that her mother's health had received a severe shock, and she often trembled to think that they might lose her also, and all her little plans were laid out in the manner which she thought would render life most agreeable to this dear parent.

She rose every morning at a very early hour, that her privilege of communion with God might not be intruded upon by any other duty, however sacred; and after thus gathering strength for each day's supply, she began at once cheerfully to fulfil every menial office that their necessities required. The clean-swept floor, and white hearth-stone were each evidences of her toil; and when Mrs. Spencer came into the sitting-room to unite with her children in a morning prayer, she was sure to find the frugal breakfast spread on the table, and the kettle singing on the fire, while the gloomy room itself seemed to grow brighter from the presence of the devoted young creature who welcomed her with a fond and cheering smile.

But in spite of every exertion to soothe her cares, and improve her health, Mary knew that her mother grew weaker, and weaker. What could she do? To change their lodging seemed the only way left, and this could not be done without some expense, which Mrs. Spencer was very unwilling to incur, for if a shilling could be saved at all from their deep poverty, her children's future good was the purpose for which she laid it by.

But Mary felt that her mother could not live in her present abode; and her earnest entreaty, "only a little way out of town, Mamma, where you can

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feel the light and warmth of the sun, and sometimes see the green fields,"—prevailed at last, and they removed to a pleasanter dwelling on the outskirts of the metropolis. The house was as poor, and the furniture as scanty as in their former dwelling, but then the sun shone more brightly upon them, the streets looked cleaner, and more cheerful, and they could walk every day where green fields, and blooming gardens gladdened their hearts, and raised their drooping spirits. Mrs. Spencer seemed to revive at once, and was soon able to resume her share of those duties which had pressed too heavily upon a girl so young as Mary. Edward too found room to run, and play, and the sickly look and fretful voice that had often wrung the heart of his mother and sister, were now exchanged for the joyous laugh, and the glow of health. Too young to know cares for the future, he enjoyed the blessings of to-day, as the Christian would enjoy them, if he were influenced by the spirit of his master's command; "Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof."

This command had often chased away a sad foreboding out of Mary's heart, and the strength thus saved from useless repinings, she devoted to the active fulfilment of her present duties.

Her mother now superintended their few domestic arrangements, and also assisted in the daily instruction of her little son; but Mary before the calamities overtook them had been receiving a superior education, and though deprived of this advantage at a very early age, her native talents, and able instructors, had already laid up a store of knowledge

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which she turned to good account in after life. She was familiar with the French and German languages, and had made some progress in the study of Latin and Greek. These she afterwards imparted to Edward with so much success, that she laid a fair groundwork for his classical education, while yet their poverty seemed to exclude all hope of its ever being completed.

History had been the delight of her leisure hours during their long sojourn in France, and she studied with her father some branches of science which seemed almost beyond the power of her tender years.

To make full use of these acquirements was now Mary's earnest desire: "I am in my fifteenth year, she reasoned with herself, and as I can teach Edward, surely I might find some other little girls or boys whose parents would engage me to instruct them, and then I would lay by the money for mamma, lest sickness should come upon her again, or it will help when Edward grows up to enable him to enter college." She sat musing for a moment, and then continued her train of thought aloud;—"No, he will never be able to enter college; how could he be educated for it, and then it would require so much money—no, Edward must be contented with a humble trade, he can serve God in it as well as at college."

Mrs. Spencer sighed while she looked at Mary's thoughtful, and abstracted countenance, but Edward whose ear was caught by the sound of his own name, came close to his mother, and leaning upon her lap, said in a low voice; "Mamma, what is a humble trade?"

"By a humble trade, my dear," said Mrs. Spencer,

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"Mary means one that can be carried on by people who have very little money to begin with, and one that belongs entirely to those who move in a humble station of life: such for instance is the trade of Mr. Hawkins, our baker, and also those of the haberdasher, and cabinet-maker, whose shops you see on the opposite side of the street."

"I will never be a baker, or a haberdasher, or a cabinet-maker," interrupted Edward with a glowing cheek, "I will be a gentleman, I will be a" ——.

"Whatever God pleases, my boy,"—gently interposed his mother; "it has pleased him to make you a poor boy now, and if it be his will to keep you poor and lowly all your life, be sure, my Edward, it is the best life for you. When we reach our happy home in the New Jerusalem, it will not trouble us much that we journeyed thither in the company of poor, and unlearned persons, rather than with those who live in splendid houses, and have much of the wisdom of this world."

But Edward's irritated feelings were not to be pacified even by his mother's gentle words, and he kept repeating in a peevish tone, "but I will not be a baker, or a haberdasher either," till Mary's conscience began to rebuke her for being the unintentional cause of kindling those feelings of pride and ambition in his infant breast. "It was my pride," she said in her heart, "that made me dream of colleges, and learned professions for my poor brother, and my foolish words have brought uneasy thoughts for the future into his little head, which time may only ripen into the evil fruit of discontent with the lot my God has prepared for him. And yet," she went on as the sudden thought flashed into her mind,

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"perhaps by diligence, and self-denial, I may be able to lay by enough to pay his expenses through college. It would take a very large sum, and I have no way as yet to gain even a very little money; but Edward is only seven years old now, surely in ten or eleven years more it might be possible, and then Edward would be a clergyman; that is, if his own heart be first given to the Lord; and he would spend his days in teaching the poor and ignorant the way of eternal life."

Mary did not speak these thoughts aloud, but a few days after when she was sitting alone with her mother, she said, "Mamma, now you are nearly well, and able to do so many things that I used to do for you, I have a great deal of spare time—several hours every day."

"And yet it is not idle time, my Mary, for I believe you have learned to find employment for every moment; your own and Edward's clothes bear witness to your industry, and now that we have so few books I am much pleased with the method you have taken to retain the knowledge you once had the means of acquiring."

"Do you mean my chronological chart, Mamma? Oh that is very imperfect, though I hope it will help me with my plan. And I have written out all the problems that I can remember—but my beautiful globes—no, I will not wish for them; it was God's will that I should lose them, and I think it would be something like coveting to long for them back again; but don't you think it would be a good way to make one column on my chart for prophetical dates? I would write the beginning of the 1260 days opposite the reign of Justinian; date 533 (that was the year he

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passed his edict giving so much power to the Pope, you know, Mamma) and opposite the date of the reign of terror in France, I would write end of the 1260 days, and the pouring out of the vials on the kingdoms of the beast. I think this would help me greatly in my plan, for M. Le Brun used to say, that while little children are learning history and chronology, they should be taught to see the fulfilling of God's word through it all."

"I think so too, Mary, but you have not told me your plan yet. I am afraid poor Edward could not give us much more of his time and attention than he already does. While he is so young it would do him harm to keep him very close to his books. You know the little hymn.

> "In books, and work, and healthful play,
> Let my first years be past."

"The healthful play is as necessary to make him a strong man, as the books are to make him a wise one."

"Yes, Mamma, but I am not thinking only of Edward, at least not only of teaching him now. My chart, and my problems belong to a double plan; they will help Edward a little when he is old enough to understand them, but in the meantime I might teach some other children, whose parents could afford to pay me a very little; and I would lay up all I could gain in this manner for Edward, when he is old enough to go through college. Do you like my plan, Mamma?"

"I shall approve highly of your plan, Mary," said Mrs. Spencer, tenderly kissing her, "if you were a few years older, but you are far too young at present."

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"But, Mamma, I have been taught a great many things which other girls have not had an opportunity of learning, and I think I could remember how the masters, and more than all, my own dear father used to teach me, and I would be very patient, and kind to my pupils."

"And if other mammas knew my Mary as I do, I should not doubt of your success in obtaining pupils; but who would entrust the education of their children to a girl not yet quite fifteen?"

"Oh, mamma, I quite forgot that," exclaimed Mary; "No one would even take the trouble to find out if I could teach anything; and they would perhaps think me very presumptuous and silly for trying to begin such an important task. I am afraid several years must pass away before I can lay by any money for Edward."

After this conversation, Mary tried to banish her plan, as she called it, out of her mind: it did not appear to be God's will that she should accomplish it, and she knew that vain wishes indulged were a great snare to the soul, and that the foolish habit called 'castle-building' is really sinful; so she had just resolved to think no more of being a teacher; when a circumstance occurred which gave her an opportunity of trying her powers, though in a very humble and subordinate capacity.

Miss Collins, their landlady, kept a day-school, in which she gave the usual superficial education, afforded by the lower class of academies, to about twenty girls. A week after Mary had spoken to her mother about being a teacher, Miss Collins was taken ill, and at Mary's earnest entreaty, Mrs.

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Spencer reluctantly permitted her to superintend the school for a few days.

"It will be such good practice for me," said Mary, in the joy of her heart, but her courage almost gave way as she opened the schoolroom door, and heard about a dozen voices all talking together, evidently without one older, or wiser head to govern their noisy tongues. She had some difficulty in introducing herself as their new teacher, and when she had done so, the stare of surprise or curiosity on every face, and the scarcely suppressed titter from one corner of the room, where two or three of the elder girls were sitting, completed her confusion.

But she was not to be so easily overcome; she had undertaken this task for a good purpose, so when the sound of the rude laugh made her tremble, her heart rose in prayer for strength in this time of need, her courage returned, and she went on with her task. The labour was more wearying than she had expected, for she had to follow the rules laid down by Miss Collins, all grounded upon a plan at once irksome to the teacher, and dull, and uninteresting to the learner. Mary felt very tired of hearing long pages of grammar, and columns of the dictionary, long before this part of the business was nearly over.

She determined, however, to give relief to her own jaded mind, and to call back the wandering attention of her pupils, by making the pleasure of of the geography lesson compensate for the monotony of the rest. Three well-worn maps were all she could find in the room: she selected Europe, and after making her young charge point out the situation of the principal places on it, she endeavoured

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to connect some historical anecdote with each, and to draw from it a lesson of warning, or a confirmation of scripture truth.

Who built Petersburgh? was a question that passed rapidly down her class, till at last one little girl replied,—"The Czar Peter the Great." And then Mary told them that he built it at a vast expense of human life, because the place on which its foundations were laid, was a swamp, or marsh, which made the air so full of unwholesome vapours, that many thousands perished while they were building it, for as fast as one party of labourers died, he sent orders to bring others from more distant parts of his empire.

"It was very cruel of the tyrant emperor," she continued, "to bring them away from their own home, to labour at his fine city, and die in that strange place. Can you tell me any verse in the Bible, which reproves this wicked conduct of the Czar Peter."

A look of wonder was the only answer: no one could remember such a verse, so Mary opened her Bible, and read the twelfth verse of the second chapter of Habakkuk. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Then she told them that this man is called great, because he improved the wild country over which he reigned, and taught his subjects, who were almost savages, how to built ships, and a great many other clever things which they did not know before; but, she added, with all his improvements he never reformed himself; he continued a miserable slave to his own guilty passions, so that a poor man who fears God, and keeps his commandments,

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is greater than the Czar Peter ever was, for you know we read in the sixteenth chapter of Proverbs; "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Several of the little girls could show her the islands in the Mediterranean sea, but not one of them knew that Candia was the same as Crete, of which Titus was the first Bishop. And there was a glow of interest on the young countenances around her, as she showed them the bay, called 'the fair havens,' on the coast of Candia, and pointed out to them the city of Phenice, which the crew of the ship of Alexandria vainly endeavoured to reach, during the fearful storm that overtook St. Paul and his companions, on their way to Italy.

The barren and rocky isle of Patmos in the Archipelago, was looked at again and again, for here, Mary said, St. John was banished, and here he saw the wonderful visions contained in the book of Revelation.

Just as this lesson concluded, the clock struck three, so she dismissed her school, and returned to her mother's apartment. She found the difficulties of her new office greater than she had expected, and she remained silent and thoughtful throughout the rest of the day. When they were sitting together in the evening, Mrs. Spencer said to her: "Mary, you must not go back to the schoolroom to-morrow; you will only wear out your own strength and spirits, before they are sufficiently established to enable you to go through a duty so arduous with safety to yourself, and benefit to others."

"Oh, Mamma," exclaimed Mary, "do not take

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part with my foolish fears, and selfish wishes against me. I can hardly conquer the strange dislike I feel to the thought of going again into Miss Collins's schoolroom. But I know I ought to go, for I only dislike it if I begin to think how the older girls laughed when I first went into the room, and when I remember how long and stupid those spelling lessons were. But, ah! if I am so easily discouraged, I shall never do anything to help you, or dear Edward, and what is worse, I shall be a very timid, useless servant of the Lord Jesus Christ."

Her mother did not answer, and Mary said again, "If you please, Mamma, I will try and think no more about the school to-night. I will get my chart, and write out a few dates, if I can remember them, and perhaps I can put my troubles quite out of my head until the morning; you know, 'sufficient unto the day is the evil thereof,' and when the morning comes we can pray for grace to uphold us through the day."

"And do not forget to pray for your scholars too, my child, it will be a good means of increasing your interest in them."

"There was one sweet little girl, Mamma, whom I am sure I should love dearly, she is only seven years old, and she listened more attentively than any of the other girls did; her name is Emma Clifford. But I must not talk about them now, or I shall still fancy I see the sneering smile that Lucy Wilkins had on her face nearly the whole morning. I will get my chart now."

As she said this, Mary took out a large sheet of paper which she had carefully ruled in distinct lines, each headed with the names of the principal king-

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doms in Europe; in these lines she was writing from memory, the names of the sovereigns, and the most remarkable events, without any assistance but a small volume on prophecy; as she had reserved one broad line for prophetical dates, she found this little book very useful in ascertaining the period commonly fixed upon as that in which some prediction was fulfilled.

She sat for a long time writing in silence, occasionally stopping to consider, or applying to her mother for assistance. At length she exclaimed "I am going to write the pouring out of the first vial, now Mamma; my little book places it in 1789, the same year with the opening of the sixth seal. The first vial contained the grievous and noisome sore of infidelity. I think I will write among my remarkable persons opposite to this vial; Voltaire, Rousseau, and Thomas Paine, who lived about this time. This grievous sore fell upon those who had the marks of the beast; but, Mamma, I have heard you say that it spread greatly in England, and we were quite a Protestant nation then you know."

"Our government and laws were Protestant, my child, and the greatest part of the people were so in name; but the number is very small, I fear, who in any country really protest against the errors of Romanism. I often think that the mark of the beast will be found upon many who never wore it openly upon earth. Do you think that all those poor men whom we used to hear crying out "No Popery," and who took pains to write those words in large chalk letters upon the walls, really knew what Popery is?"

"I am afraid not, Mamma; or perhaps they may

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know a little about it: I dare say they know that the papists call the Pope the head of the church, and that they say part of their prayers to the Virgin Mary, and other Saints; but I think they do not all know that popery begins by denying that Christ is able to save us completely, and so putting something of our own in the place of his merits. I suppose when people believe like this, Mamma, that not having true faith they are not able to do real good works, because their hearts remain wicked and averse to the commandments of God; and then they begin to think of all manner of strange works to please God with, such as penances, and fastings, and wearing hair shirts to hurt their bodies."

"There are others who would not think these things good works, Mary, and yet trust in their outwardly moral life, their regular attendance at church and their liberality in giving alms to the poor. Now let us think, Mary, what are called good works in the Bible?"

"I think, Mamma one of the good works commended in Scripture is the most difficult of all. Our Lord Jesus Christ calls it "cutting off the right hand," or "plucking out the right eye." Oh, I am sure it is harder to take out one sin from the heart that has long kept it hidden there, than to do a hundred penances, or fast through twenty Lents: such sins as selfishness, and pride." Mary stopped and remained for a few moments in deep thought, and then taking up her pen she began writing again. "Mamma," she said, "how fearful the outpouring of the second vial was; Do you remember it was said during the reign of terror, that blood streamed in such quantities

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through the streets of Nantes * that it was necessary to make an artificial conduit to carry it off."

"The very name of that town gives the stamp of retribution to those fearful judgments, Mary; it was by the revocation of the edict of Nantes that Louis the fourteenth began his wicked persecution of his Protestant subject, and you know what the "Angel of the waters" was heard to say; "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy." Rev. xvi. 5, 6. But we must not go on with this interesting subject; it is late, and you will require a good night's rest to prepare you for the arduous duty of to-morrow."

Mary did not speak of to-morrow, but went quietly to rest, and rose early, that none of her pleasanter duties might be left undone. She made no allusion to her task until, about ten minutes before ten, she came to her mother for a farewell kiss before she went into the school-room.

After this morning she appeared more cheerful, and went day after day until Miss Collins recovered, and found her school had been so well attended to, that she asked Mary to continue as her assistant, offering her a very small yearly sum for so doing. Mary had by this time become attached to several of the children, especially to little Emma Clifford; so she accepted the proposal Miss Collins made, with less reluctance than she would have thought possible a month before, and having obtained her mother's

* See Habershon.

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sanction she went quietly, and conscientiously on, with the same monotonous round of duties for the long period of three years.

WITH what resolution and zeal, then, should we reiterate the sentiment of Chillingworth: "Not any antiquity, unless it is absolute and primitive, is a certain sign of true doctrine." Tertullian anticipated it, by saying: "Whatever is first is true: whatever is later is adulterate." Our only safety will be found in unflinching adherence to *apostolical antiquity*. In the writings of men divinely inspired, and there alone, we have all the truth which unerring Wisdom has seen we need. Ignorant as we are, the Holy Scriptures unfold the knowledge which is "life eternal," John xvii. 4: guilty as we are, they direct us to "the Lamb of God, which taketh away the sin of the world," John i. 29; polluted as we are, they urge on our pursuit "the washing of regeneration and renewing of the Holy Ghost," Tit. iii. 5: nor are there any circumstances in our earthly pilgrimage, in reference to which, if we devoutly consult these records, we may not hear a voice saying, "This is the way, walk ye in it," Isa. xxx. 21.—*Errors of the Times.*

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A LABOURER CALLED TO HIS REST.

FEW of the readers of this Magazine, it is to be hoped, are either ignorant of, or indifferent to the work of that inestimable body of zealous Christians the Irish Society. Among all our valuable Christian institutions, we have no sort of hesitation in ranking it the FIRST and the BEST. All men have a claim on us, for the promulgation of the truth: the parting command of our Lord was, to "preach the Gospel to every creature;" and wheresoever the Holy Bible is not known, there we are positively bound to introduce it. Still a most distinct provision is always made for the commencement of this sacred work at home. The crime of neglecting to impart the light of the gospel to our Irish fellow-subjects, is one of deep dye. In vengeance for this our obstinate guilt, the sword of civil war is kept suspended over that unhappy land; and the enemy, into whose grasp we have so cruelly given the souls, through succeeding generations, of the native race, is now enabled to menace the lives of the whole Protestant population. Ireland, formed to be a garden of beauty and fertility, is now as one vast besieged city—what it may have become, even before these pages issue from the press, the heart shrinks from contemplating.

Our business, however, is now to rejoice, though sorrowful still, that one dear, faithful, zealous

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labourer in the sacred cause of scriptural instruction, for the Irish-speaking people of our sister isle, has been called to rest from those labours, in the presence of HIM whose work it was his delight to do. Many of our friends, no doubt, have heard him plead that cause with the fervency and sincerity of one who felt that it was for the beloved land of his own birth, he was pleading. Delicate in frame, and much broken down in health, how often have we seen our dear brother rise above the consciousness of physical weakness, and burst into the animated eloquence of heart and lip, so peculiarly Irish, which woke a response in every bosom, and, for the time at least, made all hearers accord in rendering however tardily and inefficiently, some measure of Justice to Ireland.

The Rev. Samuel Morgan held the post of Secretary to the London Branch of the Irish Society since 1837. He had formerly officiated for seven years in the curacy of Yeashill, King's County; and afterwards in England, until he was appointed to that arduous post. He did not, however, permit its duties to interfere with the still higher calling of the sacred ministry, but faithfully preached the gospel, zealously and efficiently, as a clergyman of the established Church. For a considerable part of the time, he was assistant minister at Belgrave Chapel, the congregation of which held him in most affectionate esteem.

So far our task is easy: not so what remains. Faith can and does rejoice, in the removal of a beloved friend to his Redeemer's presence, and hail his entrance into the joy of the Lord; but there is a time to weep too, and who would not weep at

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beholding the tenderest, the fondest, the most devoted of faithful wives, in her desolate home, looking on a family of little orphans, left to buffet with the waves of a troublesome world—left, indeed, as a touching legacy to the Church of Christ, by one who, long and bountifully as he sowed to others spiritual things, reaped too scantily of this world's goods, to bequeath even a sufficiency for the present maintenance of those whom, in the course of nature, he must have expected to see, with their offspring, surrounding him; partakers of that with which it was his province and his dearest privilege to supply them. It is a case to lay before our Christian sisters and brethren, even were it the case of some strangers in the flesh: but for a friend, a most dearly-loved, and valued, and unfeignedly respected friend—a sister in faith, and in affection—what shall we say? Truly, had we any thing better than words at command, we would *say* nothing; but words being our all, we must do violence to a very strong feeling, and take part in what is the humbling discipline with which their heavenly Father sees good to visit these, His doubly afflicted ones, and ask, shall they want the comforts with which a husband and a father, would have still replenished their little quiet home, because that home is made so sad, so very sad, by his most sudden and unexpected departure?

Here is another bitter drop in the cup: they were not even permitted to cluster round the beloved object of their fond and sacred regard, to smooth his dying pillow, to receive his last blessing, to close the eyes that had ever so fondly rested on them, or to pay the sad, yet soothing duties—the last that love can pay. He was ill, but fully expected to

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reach his beloved home, from which the youngest babe of his little flock had very recently been borne to the grave. But the summons overtook him, even when journeying thitherward, and—but who can desire to dwell upon a tale of such accumulated griefs? The writer, at least cannot do it.

We will venture to add one circumstance as imparting an additional interest to the sweet children for whom we would fain excite a feeling somewhat akin to our own, among those who have better means of proving its reality. It may appear a small matter to some, but the fact of their really inheriting, by their mother's side, the ancient royal blood of Ireland, of their being descended from the line of her most famous kings—does very peculiarly identify them with that race whom it is England's blackest crime to neglect; and enhances the privilege of extending to them in its most substantial form that hospitality for which their ancestors have even been so nobly famous throughout the world. Shall annual tens of thousands, wrung from the hard hand of poverty, be poured into the coffers of the traitor who steeps poor Ireland in wretchedness and guilt, and will wealthy England endure that a privation should press on the forsaken babes of one—a man of God—who spent his strength, and laboured to the very close of a short but most useful life, in the work of rescuing victims from the deadly snare in which that enemy for his own vile sordid gains struggles to keep them? God forbid! We commend to the christian sympathy of all who love the Lord Jesus, these lambs of His fold. May He put it into their hearts "to visit the fatherless and widow in their affliction" with that sympathy which is an indispensable proof of their

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own abiding union with "the company of all faithful people." This is, in the sight of God and man, a debt: a debt from England to Ireland; a debt from the flocks to one faithful shepherd: a debt from every one who owes aught to Him who has said "Forasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME."

MIDNIGHT, DEC. 31.

WHAT solemn sounds? What hollow tones?
Strike my astounded ear?
Are these the last expiring moans
Of the departing year?

Departed year! It cannot be
Another year is gone;
It seems just like a dream to me
Since we the last began.

Oh yes? another "harvest's past,"
"Ended" its "summer" day;
Come O my soul, and let me ask
If "*saved*," through Christ the way?

Its precious moments now are fled,
Its golden seasons o'er;
Bright hopes are number'd with the dead,
Which ne'er shall cheer us more.

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The dead! Alas, Ah where are they?
That we so fondly love:
Their cold remains rest in the grave
Their spirits dwell above.

And whither are we hastening to,
Year after year rolls on;
Each brings us nearer to the tomb
And life will soon be gone.

What is the record that they bear
Against our souls on high?
A list of mercies unimproved
And sins of deepest dye.

Oh awful thought! where shall we hide?
When God our Judge is near?
Who will be able to abide
The day He shall appear?

How will our souls in terror shrink
From the appalling sight;
And shudder at the fearful brink
Of everlasting night:

It will then be vain to shun this doom
If we've not sought before
An interest in our Saviour's home,
This ours, we need no more.

Those who have washed their robes and made
Them white in Jesus' blood;
Have nought to fear for they are one,
With Christ, their Saviour God.

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When in the clouds of heav'n he lies
They will with Him appear;
For all his saints shall then arise
To meet Him in the air.

But hark! What merry peals are these?
How changed the note of woe!
They seem to tell of joy and bliss
I wonder whence they flow.

These many bells now usher in
A new-year's morn to thee;
This season is in mercy given
Seek *now*, from wrath to flee.

So when the Bridegroom's midnight cry,
Shall bid the dead arise;
It shall proclaim redemption nigh,
And life that never dies.

ELEANOR.

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Review of Books.

COTTAGE DIALOGUES *on the Gospels. By D. H. W.*—Baisler.

As these volumes separately came out, the Dialogues I. on Matthew, II. on Mark, III. on Luke, we recommended them to our readers; but an attentive observation of the very great good which they have been the means of doing among the classes for whom they are especially intended, leads us to bring them once more prominently before our friends, on the approach of a season when many are anxious to be directed to suitable gifts for young people in the humbler walks of life. The Author is a lady who devotes herself with unceasing diligence to the instruction of the poor, whether in schools or in whatsoever way they may come within the sphere of her zealous benevolence. A wise and understanding heart, deeply imbued with the love of Christ, has

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thus the further aid of daily experience in dealing with those to whom she is bent on doing good.

The style of the volumes is very cheerful, pleasing, and engaging: it abounds in biographical anecdote, and *all the anecdotes are facts*—all the characters introduced are such as every day cross the path of the common observer. We have seen young servants requesting the privilege of a second or third reading of one of these volumes: have known them lay by from their little earnings to purchase one as the very nicest Christmas gift for an absent brother or sister; and have found them *after* more than one reading, generally select it, when a choice was offered, as a reward book for themselves. All this, and some very pleasing proofs that they derived real benefit from it, will amply warrant our giving the work an unusually emphatic recommendation, at this season.

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL. *By the Rev. Octavius Winslow, Author of "The enquirer directed to an experimental and practical view of the Atonement," "The work of the Spirit," &c. &c. Second Edition.* —Shaw.

We rather think that the first Edition of this work was noticed in a former number: but this must not prevent our hailing the second. It is an eminently spiritual and practical treatise on a subject, alas! too extensively applicable in our day. The chapter on doctrinal errors is far from being the least important: Mr. Winslow has set forth the prevailing defect

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in modern preaching, which carries with it a corresponding declension in the standard of those who hang upon the teacher's lips. We pray and trust that the volume may be made instrumental in reminding many from whence they are falling, and rousing them again to their first love and their first works.

ANECDOTES OF PETER THE GREAT, *Emperor of Russia. Intended to exhibit the result of perseverance and laborious exertion in overcoming difficulties. By the Author of "A visit to my birth-place," &c.*—Grant and Griffith.

PETER of Russia was one of those miscalled Great men whose characters and histories are fitted to make them "an abhorrence to all flesh," and who are therefore used to achieve very marvellous things, that the hand of God may be especially apparent in the work. Peter was such a monster of cruelty and depravity, that we cannot agree with the Author of these Anecdotes in holding back what was repulsive, and exhibiting him as an example of enterprizing perseverance, for the imitation of youth. Alas for the child of Adam, who believes that he can do any thing, apart from the gracious favour of God! Russia was elevated by means of this monster to the first step of that high station assigned to her in the prophetic word for purposes ere long to be made manifest; and this little book of anecdotes very fairly exhibits the headlong progress made by the homicide, who was merely gratifying his own peculiar whim, marching over the corpses, wading through

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the blood of his subjects, including his own son, to the summit of his selfish ambition. In this light, whatever treats of Russia is interesting; and, to the rising generation, important.

A PRACTICAL COMMENTARY AND EXPOSITION OF THE GENERAL EPISTLE OF JAMES. *A reprint of the Rev. Thomas Manton's work on that Epistle. Abridged and Edited by the Rev. T. M. Macdonogh, incumbent of Bransgore, Herts.*—Dalton.

MANTON was one of the deprived ministers under the act of conformity in Charles' reign. This commentary is full of the rich savour usually found in the writings of those who for conscience' sake took joyfully the spoiling of their goods, and the loss of all earthly possessions. It is eminently Protestant in tone, indeed controversial, and therefore justly considered by its able Editor to be especially suited to these times. But, apart from this, we can promise to the general reader a treat of no ordinary description in its perusal. The Author was most clear on the subject of justification, and effectually vindicates the Apostle from the stigma of even appearing to sanction any other doctrine than that of the pure gospel, as preached by Paul, and his other inspired brethren. The style is simple, concise, pithy, and quaint.

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SCRIPTURE NATURAL HISTORY; *containing a description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscous Animals, Corals, Plants, Trees, Precious Stones, and Metals, mentioned in the Holy Scriptures. Illustrated by engravings.*—Religious Tract Society.

A USEFUL and interesting auxiliary to the best o Books. The Bible contains the elements of *all* knowledge; and man is never so safe or so sure as when he follows in the track of its guidance. We would point this out as a very suitable Christmas gift to young friends.

THE VOICE OF THE GLORIOUS REFORMATION; *or an apology for evangelical doctrines in the Anglican Church. By the Rev. Charles Popham Miles, B.A. Minister of St. Jude's Church, Glasgow, (late Curate of Bishop-Wearmouth;) Author of "Lectures, Expository and practical, on the Book of Daniel."*—Dalton.

ANOTHER champion of the true and orthodox doctrine so fearfully jeoparded by the teachers of Popery under the mask of "Anglicanism." Mr. Miles has summoned into the field a whole host of witnessing Champions, Martyrs, Reformers, Ministers of all grades within the pale of the Established Church, bearing testimony against the perversion of those immutable truths on which she is founded, and by which alone she can or ought to stand. These the

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Author has marshalled, and brought up to the rescue of our beloved Church, from the wiles of traitors who are sapping and mining under her best bulwarks. The volume exhibits a great deal of patient research, much diligent labour; and, far better than all, a heart and mind filled with the love of the truth as it is in Jesus. He does not merely oppose error: he asserts and manfully maintains the whole of what is true. We wish him God speed, in the work to which he is now called, in a sphere where all his courage and faithfulness will probably be tested; and we trust that every reader of his valuable book will be led to bear him in remembrance at the footstool of grace.

DOMESTIC HOMÆOPATHY; *or rules for the domestic treatment of the maladies of Infants, Children, and Adults, &c. &c. By John Epps, M. D. Graduate of the University of Edinburgh and Director of the Royal Jennerian and London Vaccine Institution.*— Sherwood and Co.

We don't know how many of our readers may have became converts to the system of Homæopathy; but to such as have, and who are not within a convenient distance of a practitioner, we would mention this as a very perspicuous little guide on the subject. Doctors Curie, Laurie, and perhaps others, have furnished similar works for domestic use: Dr. Epps has added some tabular rules, as to the medicines, which appear to be an improvement.

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LEARNING TO THINK. — Religious Tract Society.

THIS is for boys especially; and a very amusing little book it is, in the form of a dialogue between an elder and a younger brother. Brimfull of information, admirably calculated to draw out the intellectual faculties; and never losing sight of the great principle, destitute of which, knowledge is not only useless but pernicious.

THE CHIEF DANGER OF THE CHURCH IN THESE TIMES. *A Charge delivered to the Clergy of the Diocese of Ohio, at the twenty-sixth annual convention of the same, in Rosse Chapel, Gambier, September* 8, 1843. *By Charles Pettit M'Ilvaine, D.D. Bishop of the Diocese.*—Seeleys.

"GOOD news from a far country," is the exclamation that we are always ready to utter, on seeing any fresh importation under this honoured signature. The Bishop of Ohio is one of those vigilant chief pastors, of whom we need many, and alas! possess few, in these days. Like the Bishop of Ossory, he uses great plainness of speech; having too much to say for the Gospel, to bestow any time on complimenting those who pervert and destroy it. In more honest phrase, the Bishop of Ohio, and the few of our own prelates, who can rank with him, DARE not frame smooth speeches to flatter the men, while condemning their soul-destroying system. They may

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not bid God speed to the preachers of a false Gospel, who make a saviour of their own works, or at the best, of the mere external ordinances of the Christian religion. This Charge is contained in a pamphlet of very moderate thickness, soon read, and not to be forgotten, either by friend or foe. We commend it to the most earnest consideration of all our readers, heartily hoping that it will fare as well as Bishop O'Brien's splendid protest has done; o which a whole impression, of one thousand copies, was bought up in four days. One of the most healthy symptoms, by the way, that the Church in England could exhibit.

THE CHRISTIAN ALMANACK for the year 1844, published by the Religious Tract Society, yields to none of its predecessors in the fulness of matter and profitableness of manner that always distinguish them. We again remind our readers of the value of which the Society's Penny and Sheet Almanack, may prove in the poor man's cottage; not only by keeping out what is evil, but by supplying what is really good.

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THE PROTESTANT.

THE following letter, which appeared in the "Record" Newspaper a short time since, struck my uncle so much that I determined on using it as the preliminary to a conversation on the same important subject. It runs thus:—

"SIR,—How shall we account for a person who has *publicly* apostatized, and done immense injury to the truth by his conduct previous to that apostasy, being allowed to slip back privately into the communion of the Church he has betrayed, without any avowal of the sorrow which, if penitent, he must feel on reviewing the course he has trod; or explaining how far he has recovered from the snare of Satan into which he fell? Was Dr. Young justified in re-admitting Mr. Sibthorp to the communion after he had virtually excommunicated himself, without the consent of his bishop, and the public recantation of error? Can those who hold fast the doctrines of the Reformation extend the right hand of fellowship to a man who may have returned (for aught that appears to the contrary) as a Jesuit, or a person of unsound mind, or a semi-Papist? If, as Mr. Faber asserts, Mr. Sibthorp have returned "from Rome to England, because he was required to pay a species of adoration to the Virgin Mary, which . . . . common sense told him was palpably idolatry or creature-worship," how is it that his conscience is quiet as to

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the idolatry he has been guilty of in worshipping the piece of flour and water which the Papist calls the "consecrated host?" Has he returned holding the unscriptural dogma of human merit? Does he reject the glorious truth, that a man is justified by faith without the deeds of the law? Does he still place human tradition on a level with the inspired word, and look to the consent of the fathers, instead of the enlightening influences of God's Spirit, in order to discover the mind of God? Then what has the cause of truth gained by his return?

"We are told that "no man in his senses can doubt Mr. Sibthorp's honesty in either movement." According to this assertion, we perceive that Mr. Sibthorp's honesty is no security. If he were honest in laying aside those precious Gospel truths which at one period proved from his lips the power of God to salvation to many souls, and choosing in their stead the cunningly-devised fables of an Antichristian apostasy, he may be honest in returning with a mass of false doctrines, which may make him the tool of Satan in luring men to the brink, and preparing them to plunge into the stream of error whenever the march of events shall make it expedient and profitable. There does seem a strange confusion of right and wrong, when the honesty of a man (real or supposed) is to cover his offences against society, without his making so much atonement as the confession—*the full confession* of his error; and he is to be received and welcomed and petted, as if he had not by his weakness and folly created a schism and brought a blot on his profession. Let Mr. Sibthorp declare his creed. Let him tell us how far he is prepared to embrace the principles of the Gospel of Christ as

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held by our Reformers, before he claims to be again trusted by the body he has once traitorously deserted."

'At a time like the present,' remarked he, 'it might at least be hoped that the semblance of decent precaution would be kept up in a church so beleaguered as ours is. I confess that I attached no credit to the tale of this unhappy apostate having been received back into full communion without any public avowal of repentance, any solemn renunciation of the deadly heresies which he had not only received and avowed—but preached. My feeling at the time was one of utter incredulity, as you may remember.'

'Yes, you remarked, "This cannot be: the Church of England cannot have reached such a climax of folly and levity, as to allow her ministers thus to play fast and loose with Rome; to creep out of her communion, and to crawl back again *ad libitum;* to stain themselves with the abominable idolatry of the mass, and then to finger at will the consecrated bread of the Lord's Supper." You know, I observed, that perhaps this was the famous *via media;* not taking the form of a parallel road half way between Popery and Protestantism, but that of a commodious bye-lane, running from one straight into the other, by which a free intercourse might be kept up, and the wares of the papacy brought piece meal into our inclosures, by such as availed themselves of it to run to and fro.'

'And I smiled at it, as a sally of your imagination, little thinking what would soon transpire to justify even the most startling suspicions. Neglect so utterly at variance with every obligation resting on the

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appointed pastors of the fold cannot surely be suffered to continue unrebuked or unrepaired. As far as regards Mr. Sibthorp, we have a laboured argument from his pen, printed and widely circulated, to justify his apostasy from the faith. In that, he has avowed himself member and minister of the Popish communion; and self-excised from the body of Christ. Now, without even seeing his signature to the briefest avowal of having renounced those deadly errors, we find him re-instated in all the privileges of a communicant in our own Church; and, no doubt, at liberty to preach to as many gaping crowds as may choose to assemble to hear him.'

'Not as a clergyman of the establishment, I should think, Uncle. I remember the case of one who is now, as a dissenting minister, diligently, and effectually preaching the gospel; a case which, unless there be an actual alliance between our Church and Rome, places Mr. Sibthorp in a position where, according to his admitted Tractarian principles, he can do no ministerial work. The person to whom I allude, was an ordained minister of the Established Church, but, being then destitute of all saving knowledge, he was led into the reception and promulgation of heresies, so grievous, as regarded the divine person and work of the Redeemer, as to incur the sentence of ecclesiastical deprivation. Shortly after, it pleased God to visit him with so full a measure of saving knowledge, that his soul was filled with anguish at the review of his past offence against Him; and as a long probation was, very properly, required to test the reality of his repentance and conversion, an eager desire to undo without delay the mischief that he had done, by

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publicly preaching the faith which once he destroyed, induced him at once to become a congregational minister. Now, I cannot for a moment suppose that our scriptural Church takes less heed to preserve her flocks from the deadly leaven of Popery, than from any other form of blasphemous falsehood; and a renegade who has caused such general scandal, whose example has led many to the brink, and not a few into the very pit of destruction, will surely not be subjected to a less protracted, or less vigilant examination, before he is allowed to perform any of the ministerial functions. Individually, I would speak of him and treat him with all possible tenderness; hoping that he has indeed, as a lost sheep, been sought and brought home by the good Shepherd: but as one who has apostatized openly and covertly crept back; who loudly proclaimed his renunciation of the truth, and now silently slips into the ranks of its faithful professors, I do say, Uncle, that we cannot, we ought not to be satisfied.'

'The practice is an evil one, wholly unwarranted by the constitution of our Church, which admits as valid the orders of Rome, and allows a popish Priest, *openly recanting*, to officiate in the ministry without farther preparation, or any form of consecration to that most solemn and important work. History assures us, and common observation confirms the testimony, that dispensations are readily granted in aid of any disguise, or falsehood, by which the interests of the papacy may be served. When, therefore, they wish to poison the minds of the laity among us, nothing is easier than to authorize some such artful deception on the part of a clever priest. He can be absolved beforehand, for

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the violation of any oaths, the perpetration of any lying deceit, in order to introduce him as an ordained clergyman, a convert from Rome, into the very bosom of the Protestant Church.'

'Another year is closing upon us: have we not perceptibly retrograded during its course?'

'A little time will shew that: to me it seems that we are actually within the confines of that tremendous whirlpool, in whose vortex the kingdoms of earth will be carried round and round with giddy sweep, dashed together, and finally sucked down in one bottomless abyss of darkness and desolation.'

'Indeed, the state of the world is very menacing, even to the most careless eye. France and America are openly panting for war;—the former restrained by the wonderful power given to the quiet old king, who rules with an invisible bridle, or rather who passively holds that bridle, with which the Lord reins in a people ready to burst the yoke, and to begin the headlong career of destruction; and the latter also held in check, by a few more prudent spirits, and by the lack of any decent occasion for commencing hostilities. Turkey is manifesting a tendency to unfurl again in battle the green banner of her false prophet, and so to court the fulfilment of those prophetic denunciations, which foreshew the end of that fierce destroyer. The haughty ruler of Egypt is roused from temporary quietude by the rebellious movements of one who flings off the badge of vassalage, and dares to beard the lion. Greece is all astir, asserting a national individuality that seems needful for the exact fulfilment of what is to come, if we read aright the visions of Daniel. The eagle king of the north, makes ready to bear down upon

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whatever quarry may first offer itself to the clutch of his powerful talons; and it is very remarkable, what a secret dread of Russia now prevails in every cabinet of Europe, as betrayed at various times, and in many different ways. England is harassed and distracted, beyond former precedent: her disposeable military force concentrated upon Ireland, which has, indeed, become as a stone about her neck, threatening to sink her in the stormy waters of popular commotion; a weight that she dares not cast off, lest other hands should sieze and hurl it at her devoted head. India—I cannot look steadily in that direction, Uncle, we are playing a fearful game there, and the result cannot be for our advantage. The seal is broken, that for thousands of years has closed up the enormous empire of China, and that also is approaching the edge of the vortex, while the far off islands of the South Sea, but recently added to the world's map, have already become a battle-field for Popery and Protestantism to contest. I cannot find a quiet spot for the eye to rest upon; all is giddy motion; the beginnings of a turbulence such as earth has not seen.'

'Ay, and if you had taken it in detail instead of thus briefly touching the broad outline, the effect would be still more remarkable. The heavings, the tremor of a coming earthquake are perceptible every where; but you have passed over one nation, not indeed reckoned among the nations, and therefore'—

'Mingled with all, identified with none! "Who is like unto thee, O Israel, a people saved of the Lord?" Saved once from the hand of a nation too strong for them; led through the depths of the sea to behold their enemies dead upon its shores. I

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cannot but think of that as a marvellous type of what is, ere long, to happen on a much larger scale and with more terrible accompaniments. It is, to me, very fearful to behold the present oppression of Israel, as acquiesced in, and therefore connived at by the powers, the Christian powers of Europe; and more than all by England, because England possesses tenfold the means of staying the plague. The Russian Ukase which it is a bitter mock to represent as other than a barbarous outrage, plunging into the extreme of wretchedness hundreds of thousands among the unoffending Jews—the savage, the exquisitely impious persecution of Moravia, where the Man of Sin, whose peculiar office it is to change God's holy laws, dared to prohibit the natural increase of Israel, and is now punishing as infamous women the wedded wives of Judah, who had disregarded the iniquitous decree, long considered obsolete; and the many instances of galling bondage, under which the nation groans in different parts of the world—all would vanish before a vigorous effort on the part of England, enlisting as she easily might do, the co-operation of foreign governments, to promote the deliverance of Israel. But none moves a hand, none utters a word, and the question may well be asked, by such as know that the appointed time draws very nigh for the fulfilment of God's promises to His ancient people—"By whom shall Jacob arise? for he is small."'

'Listen, then; and consider the obvious meaning of these words, recorded by the Prophet Isaiah. "The day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was

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none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Here is the Lord Himself appearing on behalf of those whom man will not assist. We are accustomed to hear it interpreted of the Church alone; and doubtless it has an emphatic reference to them, as the "redeemed" from the curse of the law, ransomed from sin and Satan, and saved with an everlasting salvation through the atoning sacrifice of the Lord Jesus Christ: but if you read the whole of that sixty-third and the sixty-fourth chapters as an unbroken whole, I think you cannot fail to see that there is a special reference in them to "the house of Israel," the people whom He led "by the right hand of Moses, with His glorious arm, dividing the water before them to make Himself an everlasting Name." They are represented as appealing to Him for deliverance, mentioning His loving-kindnesses, and great goodness to Israel of old, and complaining that His enemies have trodden down His sanctuary. "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful house where our fathers praised thee is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore?" Such language as this belongs to Israel; exiled, scattered, oppressed, afflicted Israel; and I must confess that when I look round upon such a scene as you have sketched, and mark the heavings of the popular mind, the strainings that everywhere weaken the bond of

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constituted authorities, and the virtual casting off on all sides of that fear of the Lord which is man's best safeguard against His wrath, I cannot but think that the day of vengeance is even now in His heart. When, again, I see nations that have risen from sheer barbarism, the worshipping of stocks and stones and the commission of every savage abomination, to the highest rank of civilized improvement, to the knowledge of God, and the profession of godliness; to political importance, and all but universal dominion, wholly, solely exclusively through the instrumentality of the Jews, alike as keepers of the oracles of God, and preachers of His righteousness—when I see that among all these nations, east, west, north, south, there is not one, positively not ONE to come forward and pay back a moiety of this enormous debt by extending to Israel the helping hand that would rescue them from oppression, and restore them to that which the sure word of prophecy distinctly declares they shall again possess—I can attach a meaning, a deep emphatic meaning to those words of Israel's King and Saviour, before whom we commit these sins of ingratitude and neglect against our benefactors, His brethren after the flesh, "I looked, and there was none to help; and I wondered that there was none to uphold." To apply these expressions to the work of spiritual redemption would be to make the Lord wonder at the absence of an impossibility; seeing that no created being *could* in that sense either help or uphold the fallen race of man.'

'Besides, the language used in the verse preceding that utterly defies the interpretation that some insist on fastening to it. It is not of His own blood that the Redeemer speaks. "I have trodden the wine

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press alone and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and *their* blood shall be sprinkled upon my garments, and I will stain all my raiment: for the day of vengeance is in my heart"'——

'That day spoken of in the second Psalm: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."'

'And again in the hundred and tenth: "He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries."'

'And, remember, my dear, that the word there rendered *heathen*, is in reality *gentiles;* the description applies equally to people falsely professing the true faith as to those who never heard of God. My mind is deeply exercised on the subject of our unnatural conduct towards Israel, no one coming forward to volunteer a helping hand in this day of our elder brother's calamity. The general burst of indignation, echoed by the press on every side, when that atrocious decree of Ancona became publicly known prevailed to effect its temporary recal; and if a few Englishmen would now stand forward, avowedly to co-operate with the Jews in England in some extensive effort for the amelioration of their brethren's sufferings under arbitrary foreign governments, who shall calculate the extent of the blessing that would follow! Public opinion, strongly expressed, will go a great way towards influencing other rulers. England has, beyond all the countries

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in Europe, this facility; and I feel sure that in America an answering voice would be quickly heard. I will not add another sentence, but leave it to the Lord to bless what has been spoken by kindling in the breasts of some who love him, a flame of zeal on behalf of those to whom alone, in the course of His providence we owe that unspeakable gift, THE BIBLE.'

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